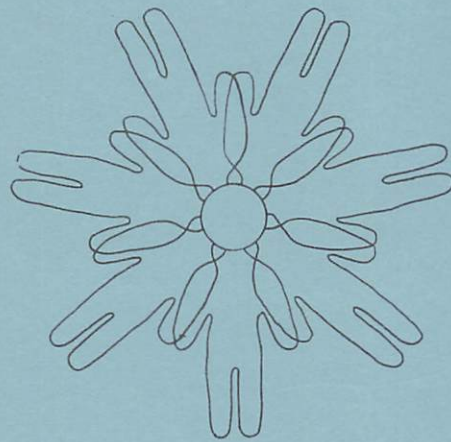


FOR TEAM USE ONLY
HOLON B

Order Model
Building
Units Products



for
Order Council
July-August 1984

ORDER MODEL BUILDING UNITS OUTLINE

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FILE

1000000000

Chicago House

May 5, 1984

5 MODELS FOR
ORDER FORMATION AND TRAINING

Introduction

The Chicago House presents the following models for Life Education under the keystone of Order Formation and Training.

1. Internship Period
2. University Formation Strategy
3. Lifelong Rites of Passage
4. 12 Edge Training Constructs
5. Formation Centrum

The first two models deal with two primary internship constituencies: 1) third world village project staff, and 2) university students in all the Areas in which we will work. The objectives are two-fold: to build the Order and to train effective world citizens for the future. These two models, therefore, should be considered side by side relative to a more comprehensive formation strategy.

Models 3 and 4 are focusing on the full symbolic Order constituency and are dealing with training and journeying this body for the long haul of our mission. Model 5, Formation Centrum, is the indicated coordination mechanism for the ongoing implementation of the 4 models.

We have concluded this document with major global recommendations for the five models as a summary for brooding before July-August.

Process

The Life Education, O:E Formation and Training models were created by the Chicago House in a 44-hour weekend, April 13-15, 1984. Prior to the weekend, several collegia and Order paper readings were grist for the model arenas. Further consensus took place on Friday night and Saturday morning of the weekend (see 44-hour chart, April 13). The spirit of the House during the weekend was exhilaration. We were refreshed to be building concrete models for our pent-up Order problems rehearsal.

During the second weekend, May 4-5, we pushed for the major recommendations for the global Order (last page) and saw that we needed to create a model for the new Formation Centrum. That model is less refined, but is in the right direction and will hopefully catalyze concrete dialogue. We think this model building experience has been the most creative interchange we have participated in since the early 70's.

1

1

Chicago House

LIFE EDUCATION
O:E TRAINING

April 13, 1984
Cycle II

	7:00 Buffet	7:00 Buffet
	8:00 4 Models Corporate Input	8:00 4 Models Second Drafts (@ 2 typed pages)
	10:00 Teams 4 Models Delineation	10:00 Final Reports
	12:00 Plenary	12:00 Buffet
	1:30 4 Models First Drafts	
6:30 Dinner Conversation	6:00 Dinner Reports/ Reflection	
1. Future Roles Workshop 2. Current Situation and Gaps 3. 1 + 7 IFTF Arenas 4. 4 Model Arenas Proposal	7:30 Movie "Saturday Night Fever"	

THE INTERNSHIP PERIOD: A Criteria for International Assignment

CONTEXT

Looking at the next 16 years of our life as an international pluriform Order requires looking anew at the intentional life education models for creating a diverse, yet unified, global body as a demonstration and a thrust in society.

In the midst of widely divergent, missional foci in various locations around the globe, the question of common criteria for effective preparation for international assignment must be seriously considered. Because our staff have varying educational backgrounds, the timeline for bringing people into a common level of effective participation is greatly varied.

The one year called "an intern year" was formerly an adequate structure for providing a preparation, common memory journey toward a decisional relationship with a body of people who are about the same task. Perhaps we should no longer say "an intern year," but rather, refer to a "period of internship" (which could be from one to five years) with certain objective criteria which would measure or evaluate an individual or family's preparedness for the next step in their journey.

The question of preparedness is most pointedly revealed in dealing with the issue of international assignments. The chart of criteria for international assignment which follows represents a possible direction in building an internship program that emphasizes the experience of international assignment beyond that of exposure and experience in another culture. In this model, preparedness for the most effective participation and contribution to the international assignment is the key. Also of significant value was that the preparation period provide an authentic journey toward a longer-term relationship with the Order, with the image that an international assignment is the sending country's investment in the leadership training of its people and its mission. A further image is that those taking an international assignment would commit themselves to returning to their country and serving the local mission for 2-5 years.

INTERNSHIP COMPLETION:
Criteria for an International Assignment

EDUCATIONAL FOUNDATIONS			VOCATIONAL DECISIONS		MOVEMENTAL EXPERIENCES		
FUNCTIONAL LITERACY	ENGLISH PROFICIENCY	USABLE SKILLS	FAMILY COMMITMENT	ASSIGNMENT PREPARATION	METHODS PROWESS	REGIONAL HOUSE ENGAGEMENT	KEY ROLES
standard 6 local language proficiency	standard 6 reading & writing	30 wpm typing skills	both husband & wife fulfill all criteria	Nation Research Report	major program participation	minimum one year internship	minimum one qtr self-support
standard 6 math proficiency	English Collegium participation	passport/visa procurement & financing	international travel fund participation	basic communication skills in local language	conversation method competence	fulfilled priorship assignment	major event enablement
standard 6 social science proficiency	telephone & letter writing competence	International business style	5 year vocational intent declaration	individual role contribution statement	workshop method competence	maintenance & enablement skills	minimum one qtr development

IMPLICATIONS

Enabling people to fulfill all of the criteria for an international assignment is one task of the Internship period, but it is not the only task. External engagement and self-support are just a couple of many priority tasks that must be held in tension with an individual's training journey. This chart does offer minimum criteria that every intern is on a journey to fulfill, a journey that will be completed by different people over different periods of time. The house priorship is responsible for monitoring the journey; various scenarios are possible.

The educational structures of the State are probably best equipped to provide remedial training for those not yet possessing literacy skills. The priorship needs to build the structures that allow persons to participate in those State structures. Many of the other criteria might be met through special training events like the NST (New Skills Training), including English. However, third party English schools might be found to be more productive. These types of models and the support for them need to be built within the Areas and Continents.

The quarter of self-support is designed to be a spiritual and training exercise, in both finding a job and submitting the salary earned for corporate use. Following a program like the NST, from which participants graduate with typing skills of 30 words per minute, we might all be surprised at the kinds of jobs that would be found. Though many of the criteria are most appropriate for third world situations, the chart is designed to be universally applicable for interns anywhere in the world. In this time of the computer revolution, the ability to type 30 wpm is an important skill; we need to find ways to train anyone who does not yet possess it.

The first year in an international assignment might also be considered a special training year with a specific journey. It needs to be given intentional structure and might look something like the following chart:

quarter I	quarter II	quarter III	quarter IV
COUNCIL or ACADEMY	DEVELOPMENT	E.G. STRUCTURES	TRAINING, INC.

Recommendations for the Summer of Order Council

The practical models for each nation need to be created to allow all new Order members to be on the journey to meet this criteria fulfilling their internship. We need to look at Kenya, for example, and pull together the data on how far people are in fulfilling the criteria and therefore, what training programs and models are necessary. Does Kenya need an NST every quarter, or does it need just one a year? What educational structures are available for literacy training? How will all of this be paid for?

These models can now be built in light of an objective criteria. When all nations are considered together, we will be informed as to what models are globally being required and will begin to see implications for the other model building arenas, such as global funds and configurations.

A further recommendation is that a decentralized, Formation Centrum be designated on each continent, to oversee the journey of the internship period, as well as, to coordinate and monitor the first year of international assignment. This function could be carried out in a Religious House, say Kansas City, and could operate with training and formation as their major focus; just as London acts as the formation house for the European continent.

UNIVERSITY FORMATION STRATEGY

Examining the membership statistics of the Order: Ecumenical reveals that we are some 700 adults, indicating an attrition rate that requires a radical plan of action for the next six to ten years.

20-Year Picture

1970 - c. 300	members	assignable	internationally
1974 - c. 700	"	"	"
1984 - c. 300	"	"	"
1990 - c. 700	"	"	"

Current assumptions are that the university has historically propelled and mobilized revolutionary movements that made a significant difference in civilization; that the "Kenya Formation Mechanism" as a demonstration in the Third World has won; and that authentic pluriformity is the key to sustaining and ensuring the future of the Global Order. These compel us to utilize our resources in the actuation of a strategy that rapidly releases the best-trained personnel globally.

How are we going to accomplish the task of recruiting more young people, who are going through the university experience into the Order? For the past ten years our focus has not been on recruiting members into the Order, but rather on other priorities. When we turned to the world, our Town Meeting campaign was intentionally done without thought of doing extensive follow-up. The Human Development Projects were out to enable local signs in every time zone, and with very few exceptions, did not recruit Order members. Doing LENS was not out to get new members, and even the I.E.R.D is bringing great results but not new Order members. Therefore, Order Formation has not been a priority over the past ten years, except in places like Kenya, so we must look back further to inform us as to what would be a successful way to do so.

In the past, new interns were university students and local church people. Usually, there was some kind of IMPACT event that prompted their decisions: university speaking engagements, RS-1, PLC seminars, which gave people, not only a dose of the truth, but also a brief introduction to a movement of people who cared about the truth. Secondly, there was some kind of corporate ENGAGEMENT activity within a local church or university cadre, which began to see itself as part of a broader global movement. Finally, seeing the possibility of a new life-style occurred during training programs in Houses or at the Global Academy, where people lived as Order members while being trained. At that time, training was the form used to get people to experience that they could LIVE IN a corporate setting. What form will these dynamics need to take now? 1. Impact Event 2. Engagement 3. Live-in Experience

The practical indicated model for 4-6 years or more is the global Formation Strategy, of which the University Guild experiment (UGX) is the keystone. The following page of models for the strategy and experiment spells out a form that would catalyze and guide a global network of some 4,000 university guilders in 200 universities of 100 major cities of the globe until 1990. Such self-conscious future leaders could 1) be exposed to the realities of the global needs, 2) receive a comprehensive context for life engagement, 3) be trained in practical methods, and 4) be movementalized into a global university network that will sustain them and catalyze others.

The primary strategy is to loose a 'TWC for the Globe' movement within the universities. The secondary strategy is to allow 10% of the 4,000 to be a part of the Symbolic Order. The tertiary strategy is to create over six years an emerging priorship representation from across the areas of our pluriform grid.

4000 GUILDERS/400 O:E INTERNS/200 UNIVERSITIES IN 100 CITIES

UNIVERSITY FORMATION STRATEGY BOTTOMLINES

Year Contina.	1984-85	85-86	86-87	87-88	88-89	89-90	TOTALS
N.A.	10	15	15	20	20	20	100
L.A.	5	5	10	10	10	10	50
B.A. & NAME	5	5	10	10	10	10	50
EUR & EURASIA	10	15	15	20	20	20	100
SUB CONT.	5	5	10	10	10	10	50
SEAPAC & ORIENT	5	5	10	10	10	10	50
TOTAL INTERNS	40	50	70	80	80	80	400*

*This influx alone will guarantee a solid 1000 O:E members net by 1990.

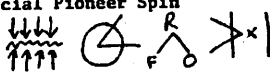
UNIVERSITY IMPACT	UGX STRUCTURE	FORMAL TRAINING	ICA SOJOURNSHIP
Univ. Speakers Bureau (2 hrs.)	Common Guild Meeting Format (Weekly)	Univ. Leadership Institute (3 hrs.)	Univ. Weekend Sojourn (44 hrs.)
Univ. Roundtable Series (2-6 wks)	Uniform Guild Quarterly Manual	Continental Training School (44 hrs)	Univ. Break Sojourn (2-4 wks)
Univ. Global Forum (6 hrs.)	Impact Pedagogy	Univ. Training Institute (2 wks)	Univ. "Intern" Prog. (wk I/ Day I)
VOW Vol. Orientaton Wkend (44 hrs.)	Reg., Nation, Cont., Global Guild Network	Univ. Summer Prog. (4 wks)	Univ. Summer Sojourn (1-2 mos.)
UVL Univ. Vocation Lab (44 hrs.)	Task: Impact, Guild Set up, HDZ, Local Projects	Global Academy (8 wks)	Univ. Project Sojourn (3-6 mos.)

UNIVERSITY GUILD EXPERIMENT (UGX) COMPONENTS CHART

INDICATIVES FOR JULY-AUG.	O:E IMPLEMENTATION STRUCTURE
<ol style="list-style-type: none"> 1. Phase Univ. Formation Strategy (UFS) through 1990 2. Structure UGX by 6 Op. Continents 3. Create 1984-85 UGX Guild Manual 4. Create Guidelines and Assign'mts for Global Formation Centrum 5. Create Construct Briefs for UGX (above) 	<p>The University Formation Strategy and the University Guild Experiment will be coordinated through the Global Formation Centrum, operating in each of the six operational Continents; and will be implemented by each House.</p>

The UNIVERSITY VOCATIONAL LAB Pilot

The Chicago House conducted a pilot University Vocation Lab (UVL) on the week-end of March 23-25, 1984. The following constuct was created by the Chicago House on two week-ends:

Friday	Saturday	Sunday
	6:30 a.m. breakfast * Broodings conversation	6:30 a.m. breakfast * Spirit conv.—Individual Journey
	8:00 a.m. * Social Pioneer Spin  * Ethical Response Discourse creation and presentation workshop -trends of the times -seven global needs -spirit malaise -what is needed	8:00 a.m. * Care Spin -the Order: Ecumenical -the "bug model" * Life timeline workshop -whole life -four year timeline -next year objectives -vocation declaration
	11:30	11:30 a.m.
ARRIVAL	12:00 noon Buffet lunch	12:00 noon lunch * UVL Reflection conversation -imperatives -questions -evaluation -recruitm't plans
	1:00 p.m. * Revolutionary Art context * GANDHI movie	2:00 p.m.
2:00 p.m. * Welcome & introductions -ICA video * FIFTH CITY SITE VISIT * Coversation on site visit	4:00 p.m. * Prep for evening celebration	DEPARTURE
3:00 p.m.	7:00 p.m.	
3:00 p.m. dinner * Concerns conversation	* Celebrative Indian meal -movie conversation—GANDHI	
6:45 p.m. * Ethics Spin -vocation is & is not -contextual ethics * Global situation workshop -wall of wonder -global problemat -five point plans * Charting the day	* Celebration -dancing -refreshments * Informal Conversation	
9:00 p.m.	Midnight	

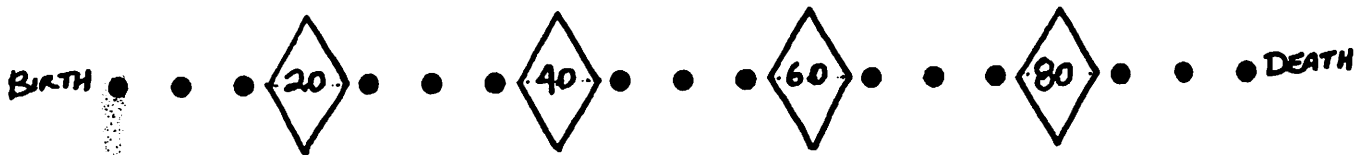
Eighteen university students from five midwestern universities attended; of those, 13 had no previous contact with the ICA, 2 were minimally aquainted, and 3 were order youth. They were divided into three teams and were responsible for setting and clearing the meals (including washing the dishes). Each team had a special assignment for Saturday night--one cooked the Indian meal, one re-arranged and decored the room, and the other planned the post-dinner celebration.

We began both mornings with a ritual (Kenya & India) and had the Order: Ecumenical on center stage all 3 days. Though the "Social Pioneer Spin" never utilized the symbols of God, Christ, Holy Spirit, and Church, the need for a new way to talk about the spirit dimension in a pluriform context was declared. It should be noted that two of the students were Japanese exchange students with no Christian background. Both were most excited about the entire experience.

At the closing meal on Sunday, all of the students were most enthusiastic about recruiting their friends the next UVL, however, due to the approaching end of the school year, we decided to hold off scheduling the next one til next fall.

LIFELONG RITES OF PASSAGE

"In his classic monograph, The Rites of Passage, published in 1908, anthropologist Arnold Van Gennep described major transitions that occur throughout the life cycle of people in primitive societies. Childhood initiation rites, betrothal, marriage, pregnancy, childbirth, and going off to war were all such transitions. Each was treated as something of a death change, and each required a preparatory period of mourning during which the individual parted with his or her old self and was transformed and revived as a new being, with a new inner identity to fit the new outer social role. Wrote Van Gennep, "The transition from one state to another is literally equivalent to giving up the old life and 'turning over a new leaf.'" The Pathfinder by Gail Sheehy



In the early 70's we identified four life phases within a life journey. Since then we have pioneered with Phase I in identifying transitions within that 20-year span and experimenting with various rites of passage. Now we are looking at the question of transitions from the perspective of lifelong education. What are the transitions that allow the "parting of the old self and being transformed as a new human being" at the ages of 20, 40, 60 and 80? What is the old self to be left and the new to be created? What is the rite that signals the transition between dependence and independence at age 20? What is the transition experience that shifts the image of "mid-life crisis", around age 40, to imaging a creative leap to a "new being, with a new inner identity to fit the new outer social role"? What is the transition that allows one to shift to a new life at age 60 when the social images suggest "retirement" instead of "new engagement"? And what are the rites within these major rites that continue the journey of consciousness? The following are our recommendations in response to these questions.

I. FROM PHASE I TO PHASE II: THE YEAR OF INDEPENDENCE

The first 20 years are characterized by dependence on one's family, marked by rites of passage, journeying the child toward independence. The rites we have experimented with have included moving from preschool toward more independence in the public schools; the 6th grade trip moving from dependence on the family to engagement in the Student House; and the 9th grade international trip moving from one's 'tribal consciousness' to global consciousness. These three rites are held approximately every five years at ages 5, 10, and 15. Finally as one approaches adulthood around 20, the experience of the Academy gives a comprehensive context for making a vocational decision of service and training in practical social and spirit methods to allow one to become an effective leader.

It is recommended that before (or after) the Academy experience, youth who have grown up in the Order be given a year's leave of absence. The youth would then be expected to "work in the world on their own". Therefore they would seek employment to allow them to be financially independent. This year could take place after high school, during the college years, or after college completion. This would allow them to get distance on their experience of the Order and create a new perspective of their vocational resolves. At the end of that year, an intentional conversation would be held with the Order, regarding their life

plan. (The 'Rite of Passage' article in the Phase I Orbiter, April, 1984, is attached as a more detailed model of this ritual.)

II. FROM PHASE II TO PHASE III: THE WALK- BOUT

At age 40 the experience appears to be that of no change, or of nothing new; therefore radical discontinuity is needed. In relation to the Order, there is also the need to break loose images of those who have been in the Order for some time. The Order is such an all-consuming covenant that the radicalness of being intensely related to something other than the Order can lead to a revitalization of vision and a new perspective.

It is recommended that between the ages of 37 and 43 an Order member would be assigned to the Walk-About, an intentional plunge into that which is radically other than previous life experiences. At the beginning of the year there would be a plan created to research an area that would be fruitful for the Order's future. At the end of the year, models or papers would be drafted to pull together the year's learnings. This Walk-About could include either an individual or a couple. Possible ventures might include:

- 1) Training in a new skill
- 2) Shadowing a business executive
- 3) Going to a Zen monastery
- 4) Working in a professional setting
- 5) Helping to run a political campaign
- 6) Walking across a continent.

It is important to hold the value of being radically other than previous life experience.

III. FROM PHASE III TO PHASE IV: THE RE-ENGAGEMENT

At, or about, age 60 Elders would request assignments of their own choosing for a year. These assignments would then become a major part of the Elders' Re-Engagement Rite. Elders would have put much thought and research into their specific assignment rationale, clearly identifying and stating the purpose and intent of their specific choice and where it might best be realized.

This Rite is a step away from the ordinary assignment, since its purpose is to provide a re-engagement tool for Elders. They would be able, for example, to engage in a community project in need of their particular wisdom and or skill. Such a project could be an agricultural experiment which would help local farmers grow more crops per acre. Or it could be an engineering project to bring safe, clean water into the village. Elders could elect to begin a new, small business together, thus uniquely tapping and linking their skills. Or they might create models, design an architectural plan, be an consultant, or write a book.

NEXT STEPS

During the Order Council there need to be detailed models built on the rites of passage with a list of the needed research arenas that could be considered for the 40 and 60 year rites. These rites would apply to persons who have been Order members for ten years. The "Walk-About" would be retroactive for any members between the ages of 40 and 60 during the next five year period. The Formation Centrum would follow thru on implementation steps. Rites for every five years in-between the phases for a month to three months also need to be considered.

RITE OF PASSAGE

Recently Bruce Lanphear sent to Phase I a copy of his letter of request to the Order for a year of special assignment "to experiment and aid in the materialization of a rite of passage for the transition from Phase I to Phase II." He writes of seeing himself as an "Extern" for the year, or in other words, the reciprocal of an intern, in order to symbolize his transition from Phase I. He writes, "I see this transition not only necessary for the second generation of the Order, but also for the 3rd world volunteers as they struggle with diverse options of vocation.

The following is a Rite of Passage model built by Fred Lanphear. It has formed the basis of Bruce's thinking and decisions.

BACKGROUND

For the past two or three years, there has been frequent dialogue on the need for a youth to adult Rite of Passage. In fact there seems to be an emerging consensus that the Order needs to intentionalize the transition from youth to adulthood. Some indicators of this consensus are as follows:

- it was one of the 5 critical arenas of concern identified in the 1980 Youth Symposium
- frequent formal and informal family dialogue and events (eg the Cramer and Tomlinson Rites of Passage for Mark and Kent)

—individual research and studies (e.g John Cock Jr, 1983)

—PSU in Nexus 1982

—recommendations at Celebration 10 in July, 1983

It seems appropriate and timely that form be given to this emerging/existing consensus in the Year of Order Council.

IN ENT

The purpose of this model for a rite of passage from youth to adulthood is to catalyse corporate action towards initiating this structure this year. This model is presented to facilitate more focused dialogue on the form of this structure

VALUES

There are a number of considerations and issues that this model does not address, such as:

- at what age or stage of the journey is it appropriate
- is this a brief event or an extended series of events
- where this takes place and under what conditions. (eg. is it assumed that all Order youth participate or is it in response to individual or family requests

Because of these ambiguities, the following values are held:

- 1. Flexibility in the construct
- 2. Various alternatives should be available

Another value to be considered in establishing this transitional structure is that it be equivalent to the intern year for those who decide to continue as Order members.

RITE OF PASSAGE CONSTRUCT YOUTH TO ADULTHOOD					
	I. DECLARATION OF READINESS	II. THE JOURNEY OF TRANSITION			III. MARKING THE TRANSITION
		STAGE 1	STAGE 2	STAGE 3	
INTENT	Significating the past	Preparing for the Journey	The Journey of Transition	Reflection on the Journey	Symbolizing the transition
MODE	H. C. Witness, Letter of intent, Journey Chart Paper	a) Solitary — watch b) Corporate — VJL	Solitary pilgrimage: Radical shift in geography/life style	Document that articulates vocational intent	Formal ceremony followed by celebration
TIME SPAN	Single Event	Week II Construct	1 year	Day or evening event	Usually the day following reflection
LOCATION OR SITUATION	Assigned House; Published in Orbiter	House or Nexus House	Some alternatives: -to support self and explore arenas of social pain as a volunteer -Sojourn with a Religious Order, I.C.A., Monastery -1 to 4 week trek in the wilderness -3 to 12 months in some type of physical labor, e.g. farming	House or Nexus	House or Nexus
PARTICIPANTS	The Order: Priorship Family Local Members Global if possible	Journey Guide(s) & the candidate(s)	The candidate	House members and family Phase I staff reps	House members and family Phase I staff reps
PRODUCT	Witness or written statement on past journey	Solitary reflections & timeline for journey of transition	Individual experience, suggest journal reflect'n	Document of vocational intent	Public statement of the transition & commissioning

THE TWELVE EDGE TRAINING CONSTRUCTS FOR NEXT 16 YEARS OF O:E

		CONTEXT	METHODS	SKILLS	STYLE
K N O W I N G		MOVEMENT HISTORY LAB	REGIONAL ANDRAGOGY MECHANISM	NEW SKILLS TRAINING	NEW GLOBAL ACADEMY
	MHL	A historical overview of the "Spirit Movement" through an in-depth study of its major campaigns in a 44-hour weekend.	RAM A training series which will prepare colleagues to be master facilitators and journey guides through indepth training in theory, practical application and reflection in methods.	NST A three-month training lab, preparing staff in office skills as well as marketing and media skills.	NGA An eight-week intensive training laboratory which uses comprehensive contextual grounding to create disciplined corporateness among Movement leadership.
D O I N G		DYNAMICS OF SOCIAL CHANGE	EDGE SKILLS LABS	PRIORSHIP TRAINING SCHOOL	INTERNSHIP PERIOD TRAINING
	DSC	A 44-hour course taking an indepth look at the social process, the society's structures, and the means by which their alteration takes place.	ESL A series of labs of varied length which will expose people to the experience of skills required for strategic missional methods, such as computer literacy, documentation, second language survival course corporate writing, media spokesperson training.	PTS A one-month school preparing potential priors in the skills of priorship, management, development, accounting etc., necessary for leadership assignments.	IPT A one to five year training journey with objective criteria (see the INTERNSHIP PERIOD Model attached) which prepares a family for international assign-ability.
B E I N G		ORDER: ECUMENICAL ORIENTATION	SPIRIT METHODS MODULES	CORPORATE RESEARCH RETREAT	ORDER VOCATION RETREAT
	OEO	For interested persons, prospective new members, volunteers, as well as Order members to become grounded in what is the destinal function of the Order: Ecumenical?	SM A series of 44-hour labs for potential journey masters which ground them in the dynamics of the spirit journey using the Other World Charts as a major tool.	CRR A three-month retreat for long term Order members in a corporate setting to allow for reflection, research and edge brooding on behalf of the Order.	OVR A one-month retreat provides the opportunity to re-look at one's own vocatedness for all Order members.

12

FORMATION CENTRUM

To coordinate the implementation of the four models, we recommend the creation of a Formation Centrum, to begin 1984-85.

1. From our models, four crucial functions of the Formation Centrum will be to coordinate 1) the University Guild Experiment, 2) the Lifelong Rites of Passage, 3) the Internship Period, and 4) the 12 Edge Order Training Constructs.

2. The particular forms and programs this team would implement would be determined by the Continental Councils at the beginning of each year.

3. The Formation Centrum team would be located by continents in accordance with the continental formation strategies.

4. The option will be given to each continent to designate and/or initiate "Training Houses" as the locus of various constructs needed within formation only in so far as the continent takes responsibility for building an adequate self-support base for these Houses.

5. Any and all continentally discerned training and/or formation programs would need to be staffed, financed, and managed by personnel and resources within that continent.

6. Such Houses as the New Skills Training in India, the Student House in Chicago, the High School House in Kansas City, the Volunteers Training House in London be imaged as the forerunners of this Centrum dynamic in operation.

7. Regardless of how many personnel are needed for the Formation Centrum team to staff various training programs within each continent, there will always be some members available to carry on the on-going functions of this Centrum such as: monitoring the various journeys of Order members; or coordinating the creation of new training constructs. In other words, the priorship of the continent must not fall into the trap that the Formation Centrum team will fill all the training program staffing needs.

8. As a general rule, the Formation Centrum team would be located in continentally designated Training Houses.

9. The existence of Training Houses does not mean to exclude a House from all other aspects of the mission.

10. Certain functions of the existing Research Centrum and Operations Centrum may be reallocated to the Formation Centrum, such as, maintaining the Order roster, building Roundtable Guide, translation of publications, staffing the Global Academy, etc.

SUMMARY RECOMMENDATIONS OF 4 MODELS

Internship Period

1. NST be located in Black Africa, Latin America, Sub-Continent, and SEAPAC 1984-85.
2. Change Intern Year to Internship Period of one to five years.
3. Create and initiate new Classes rationale for O:E during July-August.
4. Create rationale for Order Training Houses on each continent during July-August.

University Strategy

1. Consense upon 4-6 year University Guild Experiment strategy during July-August.
2. Structure UGX in 6 continents for 1984-85.
3. Define coordination for Houses and continents.

Lifelong Rites of Passage

1. Build implementation plan for Lifelong Rites of Passage model during July-August.
2. Create financial enablement model for Rites of Passage.
3. Create intentional de-briefing mechanism for use following major assignment.
4. Vision 5th Phase in lifelong journey model.

12 Edge Order Training Constructs

1. Create final constructs during July-August for a)new Global Academy, b)Movement History Lab, c)O:E Orientation Weekend, all to be used Fall 1984.
2. Create initial constructs of the other nine edge training constructs during July-August to be completed during 1984-85.
3. Create 6 continent rationale implementation plan during July-August.

KANSAS CITY HOUSE

MAY 05 RECD

LIFE EDUCATION

1. What is the intent of the KC Education Strategy ?
 - a) making untapped resources available to the school - business, public-private
 - b) demonstrating approaches to institutional and community change - within and around
 - c) strengthen community support of education/community ownership
 - d) focus on educators and students
 - educators - solving problems of living as they teach
 - students - moving toward greater decision-making prowess
 - e) build model of participatory management from students to principals to groupings of schools (cluster)
 - f) bridge phase of dependence to independence with unique responsible living situation
 - g) cluster image has become symbol of Westport
 - h) missional thrust against major contradiction of urban area
 - i) provide public face and track record in KC for ICA

2. What is the contradiction in society this experiment is addressing ?
 - a) inadequate education of urban (poor)
 - b) inadequate image and quality of urban education
 - c) provides entree into community for OE
 - d) mindset that formal education is a routine, undramatic obligation which will survive inspite of my input (teachers, parents, students)
 - e) uncreative engagement of teenagers
 - f) education stops at age 18 or 20
 - g) separation of education from community life
 - h) dissociation of community residents from quality of learning
 - i) funding mechanisms for public education
 - j) narrowness of community and family structures which don't freight meaning of life

3. What are the strengths of this experiment?
 - a) involved administrators
 - b) team with a symbolic leader
 - c) broadbased input of contradictions at beginning of experiment (Ed. Alive and Westport Alive)
 - d) Extensive training in participatory planning with schools
 - e) wins - breakfast, pilot status, teacher inservice, cluster dinner
 - f) Day 1 support activity
 - g) House as neutral node
 - h) mixture of youth - outstanding & struggling
 - i) visionary educators

- j) Leadership open to the future
- k) have expanded education citywide/ nationally
- l) already local initiative
- m) local extended order team

4. What are the weaknesses of this experiment?

- a) weak on funding for ICA
- b) lack of awareness of integral relationships of community and education
- c) haven't seen parent-power tapped yet
- d) unformed local leadership prowess - lots of care but not skilled
- e) agenda chewed up by local crunches
- f) not linked to national network of ICA
- g) principals not able to share control with parents

5. What are the learning for the Order in this experiment?

- a) demonstration of viable approach to launching community development
 - Entree - Education Alive
 - Grounding - Westport Alive
 - Intensification - LENS
 - Facilitation - with Learning Exchange
 - Expansion - Beyond local
- b) need some resident credibility? Not clear how much you have to have.
- c) need somebody with credibility in terms of education. somebody needs real credentials
- d) need timeline for experiment to include leadership training and turning over to local
- e) need someone with methods prowess; be convincing that you are dedicated to success of local; your life needs to demonstrate commitment to eliminating human suffering
- f) self-support needs to be in tension with time needed for experiment - are you experts or community volunteers in relationship to experiment?
- g) have to be able to tell the story of the Order in midst of social task.

7. What would you have to do to replicate globally?

- a) most applicable in first world urban setting

8. Other experiments you would like to see Order do in arena of Life Education - university work, alternative school, work with adults to design multiple career life-time, expanded global language school work.

LIFE EDUCATION is dealing seriously with life training in methods and stance for adults.

LIFE EDUCATION is totally connected to multi-sector, multi-age, multi-institutional network so that everybody has information access to learning and where to go.

LIFE EDUCATION is equipping people for productive involvement in the community for their whole life.

LIFE EDUCATION is productive lifelong community commitment.

LIFE EDUCATION approach is process not content.

LIFE EDUCATION is the continual process of discerning your life's mission which gives education new meaning (giving you the skills to do what you need to do. Family related - not just school)

1. What is the intent of the KC Youth House Experiment?
 - a. life education
 - b. experimenting with Y.E.S.
2. What is the contradiction in society this experiment is addressing?
 - a. breakdown in people's understanding of vocation
 - b. lack of structures for youth to participate and be useful in
3. What are the strengths of this experiment?
 - a. Youth participate in the symbolic roles and S/S
 - b. Education for Life and SLT
4. What are the weaknesses of this experiment?
 - a. corporate participation
 - b. effective scheduling and communication
 - c. lack of caring
5. What are the learning for the Order in this experiment?
 - a. system of YES workd.
 - b. effective youth engagement
 - c. teaching youth to participate and facilitate
6. What are your learnings from participating in this experiment?
 - a. how to have more effective meetings.
 - b. setting the balance between quickness and comprehensiveness
 - c. engage everyone
 - d. none can dismiss an issue not decided on
 - e. everything from everyone gets dealt with
 - f. seemingly little things pose big problems
 - g. decide together to do
 - h. very important how you describe things.
7. What would you have to change about this experiment to do it in Hongka, Tonga, Egypt, India, Hong Kong?
 - a. secularize H.C.
 - b. new methods training
 - c. new means of S/S
8. What other experiments would you like to see the Order do in the arena of education?
 - a. analysis of educational opportunities available
 - b. drawing old pedagogies teaching skills to younger folks
(methods and experiential skills)

Kansas City
House

Life Education
Youth Colloquium

May 1984

Q. What are some things you've done in the last year that have changed you?

- a. 1. conditioning self
2. working for people
3. reading about Vietnam and sexual abuse
4. silk screening
5. working at CISCO
6. trying to adapt to self and others
7. learning to drive
8. reading Grapes of Wrath
9. once a week writing essays on anything in Social Studies

Q. What have you learned in relationship to the above answers?

- A. 1. How a business runs, what's important and the value of the paper work
2. how to make money
3. patience
4. can't categorize people as good or bad, right or wrong.
5. how to please customers
6. how to push self
7. every situation is one that can be adapted to

Q. How is what learned helpful in deciding what to do in the future?
(what attitude you will take to it.)

- A. 1. studies (disciplining self)
2. how to deal with customers (people)
3. learning how to deal with students (in teacher position, not to tell them they are bad)
4. quality control
5. there are situations you don't WANT to adapt to
6. getting experience for a good job

Q. Come up with a 'journal type' quote to help others benefit from what you have learned.

- A. 1. The way to succeed in the business world is to take a special relationship with the customers.
2. Discipline is the act of discouraging the outer bounds of capacities
3. the seed of a flower is sometimes covered with snow.
4. the longest of all journeys starts with one step.
5. Once paint is removed from an antique chair the beautiful oak can be seen
6. The person with patience had unlimited ability to do.
7. You cannot defeat a person who doesn't consider himself defeated.

Q. What have you learned about working with people?

- A. 1. not always fun
2. alright to disagree
3. have a reign on emotions or you become ineffective
4. people with less experience are more difficult to deal with

Q. What would you not change about the last year?

- A. 1. house meetings
2. youth having say in decisions
3. having people going to local church
4. YES (type of work, money, experience)

Q. What would you change about this last year?

- A. 1. Everything
2. study comes first. Education most important
3. allow guardians to play parent role as well as prior role
4. talk with guardians
5. YES systems
6. consider other uses for the tools we have

Q. What change in order to increase education use in future would be made?

- A. 1. Care required in house different from straight priorship
2. get rid of all symbolic rituals

Q. What is your role?

- A. 1. facilitation people's life understanding
2. leadership
3. creator and composer
4. trying to gain knowledge for the sake of knowledge and for use
5. learning how to use what know to create what don't already know
6. enhancing others creativity.

1. Before coming to KC, I had doubts about how well I would like it.
Yes ||| Neutral | No |
2. This year was very useful to me in terms of my future.
Yes |||| Neutral No
3. I learned alot this year that I will be able to use next year.
Yes |||| Neutral No
4. I would have the same objectives for the KC House for next year.
Yes Neutral No ||||
5. Most of the things in the KC were OK this year.
Yes ||| Neutral | No |
6. The objectives of the KC House were never very clear to me.
Yes || Neutral || No |
7. My questions and concerns were dealt with satisfactorily for the most part.
Yes || Neutral || No |
8. After being here this year, I understand more about what the Order is and what it expects of me.
Yes || Neutral || No |
9. I had some experiences that helped me to grow this year.
Yes |||| Neutral No
10. I consider my time in KC this year well spent.
Yes | Neutral ||| No ||

LIFELONG ORDER TRAINING MODEL

The purpose of this model is to define the start up and operational guidelines of a training discipline for adults in the order which has four necessary elements:

1. Training Presuppositions.
2. Training as a Method of Innovation for the Order.
3. Practitioner Team Training Process and Elements.
4. Trainer/guide role and skills, and resources.

This model builds on the foundations of the Order's tested curriculum in intellectual, social and spirit methods. It is a new response to this time of pluriformity in the Order and the world, indicating a strong need for work as a total body on the spiritual or motivational curriculum, methods and practices.

This model has used the Bombay Research Centrum's "Order Journey Benchmarks" as a tool, and suggests some points of departure, primarily in the arena of moving beyond individual skill development toward methods and processes specifically designed for the development of skills in practitioner teams.

This model is not designed for any particular age group, but rather is a model for phases in a training journey, no matter what age one enters the process. In this model young adults and "salty dogs" alike will be asked to go on a training journey.

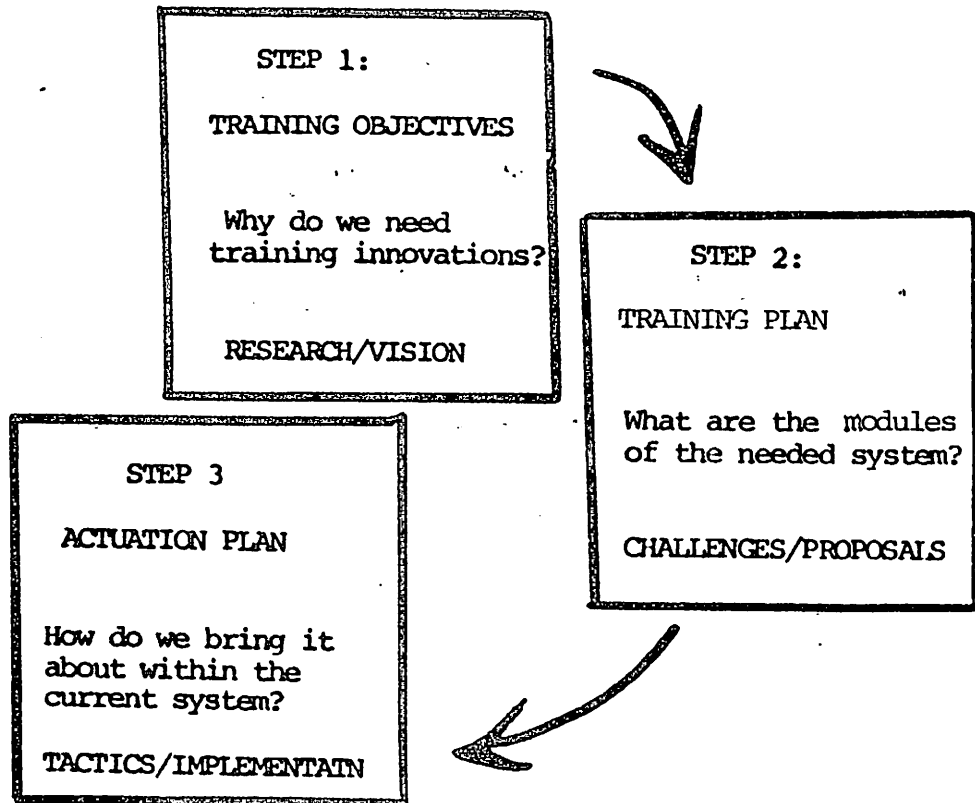
Part 1. New Presuppositions for a Training Discipline

1. Life-long Learning: To serve today's world effectively, life-long learning is necessary. In the Order, this requires the integration of an individual's actual skills with the individual's vocation and the Order's mission. When vocation and skills reinforce each other, the capacity of an Order member to serve effectively is expanded. In the context of the mission, Order training is designed to address the cross-cultural contradiction of learning systems which focus on individual career preparation or indoctrinate students in the narrow perspectives of a single culture.
2. Training Supports Mission: The Order is its mission, guiding and catalyzing others to be effective mission. This requires experience and expertise in intellectual, social and spirit practices in the development of a missionally effective team.. In the context of the team acting out its mission, the individual cares and is cared for, and individual fulfillment and effective mission are mutually supportive.
3. Training Installs Innovations: Today there is a growing gap in the Order between what innovations are known and what is put to use in the spiral curriculum. An Order-wide training system stimulates installation of innovations and is required to close this gap.
4. Practitioner Teams: The image of the "solitary giant" as an outcome of Order training needs to be transformed to that of "functionally adept teams." New patterns of Order leadership result when "approaches that work" are effectively learned, practiced and transferred from one practitioner team to another.

Lifelong Training Model		LIFELONG ORDER TRAINING MODEL		Minneapolis Region Quarter IV, 1984
PRESUPPOSITIONS	METHOD	PROCESS	ROLE	
New presuppositions for a training discipline	Training as a method for installing innovation into the Order	Practitioner team training process and elements	Trainer/guide role, skills and resources	
The Order needs a life long learning discipline to serve the world.	Training installs innovations in the Order.	The levels of Order practice are newcomer, apprentice, practitioner, and trainer/guide.	The trainer/guide uses a journey training mode.	
Lifelong training is missionally based and supports individual fulfillment.	Indicative planning will create a new training discipline.	Each level of practice has a team journey process.	Training transfers external and internal practices.	
Training stimulates installation of new innovations into the Order.	Members of the Order will adapt innovations at different rates.	Practitioner teams use formal and on-the-job training approaches	The training journey is toward states of excellence.	
The trainer/guide equips practitioner teams.	Training modules need to be available to each Order member regularly.	The trainer/guide evaluates and redesigns training	Trainer/guide activities, qualities, and resources.	

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This diagram is a process for planning the training system in any location, locally, by area or by continent.



Experimentation in total system training is the quest of almost every human community in the world. If the order can successfully 1) assess, 2) design and 3) implement training modules which result in increased effectiveness throughout the Order system, we will have a replicable demonstration for other diverse, complex and in-transition "communities" in our society.

The indicative method of developing a training discipline should help develop

1. Clearly stated training objectives, the result of finding learning needs and approaches that work (the vision and training contradiction).
2. A training enterprise which can deliver effective training curriculum modules for many decentralized locations (the proposal).
3. An actuation plan which includes items like start up, new technologies, funding, training trainer/guides, etc. (tactics/implementation).

Global Research Centrum
Bombay

Quarter III
1982

ORDER JOURNEY BENCH MARKS
(Outcomes, Each level)

*Italics added by
Minneapolis Region*

knowing INTELLECTUAL METHODS		being MOTIVATIONAL METHODS		doing SOCIAL METHODS	
Pedagogue	Somebody	Presence	Nobody	Activator	Anybody
LAND I am thankfully carefilled. <i>NEWCOMER</i> Event - Mystery - Consciousness					
11	Literate: can read and write in native tongue	11	Shows up: comes to workdays and meetings	11	Works to complete a task with supervision
10	Responsible for one's own memory: takes notes	10	On time: sits attentively at the table	10	<i>2nd Caller, dev/circuits</i> Completes a task without supervision
9	Projects voice: participates in conversations	9	Vocal participation	9	<i>Builds appointment story</i> Builds a workable plan
RIVER I am awefully expended. <i>APPRENTICE</i> Declaration - Creativity - Presence					
8	Hosts meal	8	intentionally engaged	8	Guns a team <i>Sets appointments</i>
7	Conversation leader	7	Cares structurally	7	<i>Leads workshops, conv</i> Orchestrates events, Gram Sabhas
6	Leads collegium	6	Notes insights	6	Creates comprehensive model
MOUNTAIN I am wondrously chosen. <i>PRACTITIONER</i> Integrity - Care - Effulgence					
5	Participant observer: Course host	5	Moves on colleagues	5	<i>Uses video technology</i> Creates miraculous events <i>Designs total program</i>
4	Leads course conversations	4	Operates out of "no personal problems"	4	<i>Does all roles</i> Thinks on one's feet
3	Does course lecture or seminar/workshop	3	Takes any assignment <i>Master practitioner</i>	3	<i>Coordinates total prog.</i> Has confidence to do public/private sector consultancy <i>Executive level events</i>
SEA I am Being's trust. <i>TRAINER/GUIDE</i> Action - Totality - Corporateness					
2	Brings off any role in a course <i>or event</i>	2	Discerns underlying spirit issue	2	General: Coordinates complex task operation
1	Takes responsibility for whole course - any course - <i>event</i>	1	Journey master <i>a mentor</i>	1	Frames high-level government
0	<i>Publishes research</i> Master pedagogue	0	Forms spirit edge	0	Global consultant

Practitioner teams use formal and on-the-job training approaches. The chart suggests elements for formal training module and on-the-job training. These elements are built into the journey of team members at each of the four levels. For experienced Order practitioners the Tertian program and "PHD" papers should be scheduled.

The trainer/guide evaluates and redesigns training. The team training process will have regular periods of evaluation and redesign of training for each member during the missional practice phase with a trainer/guide. This enables accountability, motivity, and effectiveness. Individual and team training journey charts and accomplishments will be entered into the Order roster data base for use in deciding on next steps for program assignments which enable the individual, the team, and the mission. It can also be used by the assignments commission in making future assignments.

Part 4. Trainer/Guide Roles, Skills and Resources

The trainer/guide uses a journey training mode. In a training journey each person has a "Journey to The East". The first question that a trainer/guide needs to ask is who is this adult learner? Adults do not begin learning pilgrimages or journeys in the same place and they have different learning styles. Some learn by intense presentations, some by analysis and reflection. Some need to polish the learning and add something of themselves. Others may learn best by performing in the real world.

There are three characteristics that are common to a pilgrimage or journey. For NEWCOMERS, APPRENTICES, PRACTITIONERS, and TRAINER/GUIDES alike the beginning of a journey is affiliative in character. It is a matter of belonging through participation in a community. Later the pilgrimage is searching in character. It is a matter of experimenting with alternatives. Finally the pilgrimage is integrating in character. It is performative, a matter of being what you practice.

Historically, training has three modes: behavioral, growth and journey. In behavioral training the trainee is like raw material being fashioned into a useful product by a technician/trainer. Most professional schools, United States factories, and some computer-assisted learning techniques hold this model. In growth training the trainee is a fertile seed being continuously nurtured into a strong plant by a caring gardener. Most curriculum that is "trying to get someone ready for the real world" is like this. High Schools are trying to get students ready for life. The problem with this approach is what do you really want to do when you "grow up"?

The historic preference of the Order has been the journey training mode. In journey-based training, the learner is a pilgrim or traveler on a "road less traveled." The learner has a guide/trainer, a traveling companion who knows the way. According to Herman Hesse, the character Leo was a wise and patient guide. His wisdom came from a passion for excellence in the life journey; his patience came from a faith in individual and team integrity. The curriculum is a travel plan complete with maps and directions. The outcome of the learning is a shared journey towards states of excellence. Good examples can be seen in the training that Israeli air force pilots receive, the learning journey advocated in the book Mindstorms for children's training in LOGO computer language, in the training described in Zen and the Ways where Zen is applied to specific learning

TRAINING LEVEL	TEAM TRAINING PROCESS	TRAINING EVENTS	ON-THE-JOB TRAINING ASSIGNMENTS
NEWCOMER	Training Events Journey Design Missional Practice Training Redesign	Common Memory Studies Internal Structures Context Impact Events Basic Methods Training	House/program enablement Set up for events Participate in Internal/External Programs Go on appointments
APPRENTICE	Training Events Journey Design Missional Practice Training Redesign	Academy, HDTI Regional Planning Events Training Collegiums Corporate Studies	Assigned all House roles Set up and go on appointments Plan and set up House events P.O. and lead forums, workshops
PRACTITIONER	Training Events Journey Design Missional Practice Training Redesign	Depth LENS Training Community/Organizational Leadership Training Program Design Training Master in any Role	Facilitate/teach all Roles Run a campaign or program Tertian Program Ex. Level Marketing and Program
TRAINER/ GUIDE	Training Events Journey Design Missional Practice Training Redesign	Study and practice spirit disciplines Creates Journey Model Training Publishes "PHD" Papers Researches Edge Missional Resources	Spirit Practitioner on a Team Journey Tests and Evaluates Curriculum Case Studies of Exemplary Order Practices Mentor to New and Old Hands

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situations in such a way that life teaches life.

The poetry of "Journey to the East" is very useful, but now it is time to put the poetry to work again. This time the journey is towards excellence.

Training Transfers External and Internal Practices. How does a trainer/guide actually do training within the context of the Order and its mission? The trainer/guide has 2 primary tasks. The first is the search of the depth and breath of Order experience to find "approaches that work". These approaches include the new innovations which need to be installed into the Order's corporate practice. (The definition of practice is to do or perform regularly something which missionally significant and requires skill, such as leading a team or setting up cluster consults.) At this point it is important to clearly state the training contradiction and match it with an "approach that works".

Once an "approach that works" is found and documented, the trainer/guide must create a training curriculum that effectively transfers the practices embedded in the approach that "makes it work". This requires a transfer of the external and internal practices of the approach, which generates competence or a state of excellence. Learners go on a journey from getting an image or the feel of that practice to doing it well.

For example, to effectively transfer the practices in the Machakos Cluster model, a trainer/guide needs a curriculum module in which learners are trained in the external practices for teamwork, standards and outcomes of the Machakos "approach that works." But the trainer/guide also needs to provide a journey for learners which lets each learner develop the internal practices which are necessary for excellence in doing the Machakos Cluster model "approach that works".

The training journey is toward states of excellence. What does this training journey look like in other training contexts? Some think that Israeli pilots are the best trained pilots anywhere. How do these pilots acquire the state of excellence to fly a jet plane? They began with a training contradiction. At first people believed that the pilot could not input and process information fast enough to keep up with the airplane's computer technology. The trainers found that the technology could overwhelm the pilot's capacity to think, but it did not overcome a skilled pilot's ability to act. Such action faster-than-thought is necessary not only when operating a high speed jet plane.

The pilot's training journey went something like this. At first the newcomer pilot was totally attentive to the externals - memorizing lists of procedures, etc.. The pilot was absorbed in details of how to do things and what to know. There was no "sense of flying." Later, as an apprentice, the pilot could see and feel acceleration and landing. At this point the apprentice pilot began to have some sense of "flying the plane." After many flying experiences the pilot as a practitioner could act on many situations, based on previous experience. The previous experience called forth the needed actions unconsciously, but with great competency. The master practitioner pilot has one more crucial internal practice. S/he could sense when previous experience did not fit with the current situation. The pilot could rethink old patterns and create a new "approach that works." The pilots had acquired a "profound" state of excellence for flying a jet plane.

The role of the trainer/guide for the Order Men is to provide detailed learning journeys for NEWCOMER, APPRENTICE, and PRACTITIONER Order members. The trainer/guide is continually looking out for viable states of excellence. The Other World topography of the trainer/guide is the sea of tranquility, not the mountain of care. The second task of the trainer/guide is to transfer states of knowing excellence, and to transfer case studies of excellent doing. The trainer/guide recognizes and transfers exemplary states of team excellence. The trainer/guide is on a journey of recognizing and communicating and practicing diverse spirit disciplines.

Trainer/guide activities, qualities, and resources.

Some of the activities of the trainer/guide include:

- * establishing working relationships with different parts of the Order
- * identifying training objectives
- * finding and analyzing case studies of approaches that work
- * deciding appropriate training approaches like video tape or simulations or written material
- * designing and developing curriculum modules
- * delivering curriculum modules
- * building up a more extensive repertoire of training techniques
- * developing varieties of guide styles for different learners

The Trainer/guide has the qualities of

- * experience in the ways of personal journey
- * active personal spirit practices
- * capacity to care deeply about learners without fostering dependency
- * experience with his/her own stuck states (self-reinforcing separation) and decisionally moving toward states of excellence (grace)
- * a basic trust in the universe
- * not being preoccupied with any one particular spirit path (which every one needs right now)
- * having no agenda for the learner's state of excellence except that the learner can construct one.
- * referencing her states of excellence to some historic (Islamic, Jungian, Jewish, etc.) tradition.
- * perceptual acuity to distinguish changes in a persons spirit.

From the list of qualities it should be obvious that few have this role wrapped up. Here are some resources for further research:

Robert Bly, Kabir
Urban Holmes, A History of Christian Spirituality
Seymour Papert, Mindstorms
John Westerhoff, Issues in the History of Catechesis
Trevor Leggett, Zen and the Ways
Learning Strategies Corporation, Rapport: the Structure of Influence
John Grinder, Frogs into Princes
Bernice McCarthy, The 4Mat System of Learning
Everett Rogers/Floyd Shoemaker, Communication of Innovations
Sharon Wegscheider, Another Chance
Delores Leclair, The Ordinary Way: A Family Spirituality
NOVA Video Tape, Logo: A Powerful Computer Language for Children



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INSTITUTO DE ASSUNTOS CULTURAIS

Rua da Glória, 290/14º - 20241 - Rio de Janeiro-RJ - Tel.: (021) 231-4090

May 7, 1984

Dear Colleagues,

Enclosed are the results of our work in the Life Education model building arena. The process which we used had basically three steps. First we did vision, contradiction, and proposal workshops on the question of life education within the order. Secondly, we divided into two teams to work on "models". And, thirdly, we reflected on everything to this point, and decided on our 5 best recommendations.

Therefore, the enclosed materials include:

- Vision, Contradiction, and Proposal charts
- A chart called "Bottomline Inputs For Order Life Education by Audience"
- A chart called "ICA Global Training Systems"
- Recommendations In The Arena Of Life Education

We believe that the recommendation statements represent our best insights and thinking, and the other materials are helpful backup and grist. We are looking forward to seeing what everyone else has come up with.

Sincerely,

Kit Krauss
for the
Rio de Janeiro House

Y.O.C.
LIFE EDUCATION
STUDY

VISION CHART

RIO DE JANEIRO
HOUSE

(OF EDUCATION WITHIN THE INSTITUTE FOR THE NEXT 15 YEARS)

APRIL 1984

TOWARD LEARNING AS MUCH AS TEACHING		TOWARD STANDARDISING BASIC STAFF ABILITIES			TOWARD BETTER SELF-UNDERSTANDING	
CREATE MULTI-CULTURAL EXPERIENCES	ENCOURAGE KNOWLEDGE INTERCHANGE	LEARN TECHNICAL ABILITIES	CONCEPTUALIZE AN EDUCATION SYSTEM	EXPAND INSTITUTE FORMAL METHOD TRAINING	DEVELOP HUMAN RELATIONSHIP ABILITIES	OPEN OPPORTUNITIES FOR INDIVIDUAL DEVELOPMENT
ALL STAFF TO HAVE WORKED IN A 3 rd WORLD ASSIGNMENT	CONTINENTAL PANCHAYATS (+ GLOBAL PANCHAYAT)	ALL STAFF WITH READING + WRITING ABILITIES	TRAINING FOR THE CHILDREN OF THE INSTITUTE	THE ACADEMY "OFFSHOOT" HELDS IN VARIOUS AREAS GLOBALLY	STRUCTURES WHICH ENABLE THE 'TOTAL' PERSON	Record a Gymnastics
MULTI-LINGUISM THE NORM.	VOCATIONAL + INTELLECT. COURSE INTERCHANGE WITH EDUCATION CENTRES WITH ICA METHODOLOGY COURSES	ALL STAFF WITH TYPING AND COMPUTER PROG. ABILITIES	SYSTEM TO ALLOW TIME TO BECOME TRAINED	DESIGN + OFFER CREATIVITY COURSES	INTER-PERSONAL RELATIONS SESSIONS IN HOUSE	"Gymnastics FOR THE HUMAN FACTOR"
ALL STAFF KNOWING AT LEAST 2 LANGUAGES (ENGLISH + OTHER)	PERSONNEL INTERCHANGING WITH PROJECTS OF OTHER GROUPS (GROWTH ASSIGNMENTS)	A COMPUTER IN EVERY HOUSE	BASIC OR NECESSARY ELEMENTS IN THE JOURNEY OF THE ORDER	HOTI OR SIMILAR FOR ALL VOLUNTEERS BEFORE STARTING	ALL STAFF WITH SUBSTANTIAL KNOW- LEDGE / EXPERIENCE OF 'HUMAN RELATIONS'	ALL STAFF WITH EXPERIENCE OF EXERCISE OR SPORT.
VOLUNTEERS FROM 3 rd WORLD ASSIGNED TO 1 st WORLD	INTERNAL CORRESPONDENCE COURSES	BASIC ENGLISH ABILITIES FOR ALL INSTITUTE CHILDREN	FORMAL EDUCATION/ TRAINING STRUCTURES FOR EACH GROUP + PHASE OF THE INST / OE.	TRAINING CENTRE FOR VOLUNTEERS IN EVERY INSTITUTE HOUSE	'RETREAT' FOR THE FAMILY IN THE ORDER	
MORE CULTURAL COURSES IN EACH HOUSE	CREATE COURSES AND PROGRAMMES OUTSIDE INSTITUTE LINKED METHODOLOGY	MAINTENANCE + CONSTRUCTION COURSES		ALL STAFF KNOWING HOW TO USE PLANNING METHODS		
ALL STAFF TO EXPERIENCE OTHER CULTURES	POSTAL INSTITUTE BOOK LIBRARY					
A "MULTI CULTURAL HERO" FOR THE CHILD(T)	INCREASED PROGRAMME INTERCHANGE BETWEEN HOUSES					

VISION NOTES

The Question: "What is your vision or education within the Institute for the next 15 year:?"

The Rio house is more diverse now than it has been for some time. Five Americans, two English, one German, and a Brazilian are in the house and participated in the Life Education model building workshops. Half of the house has been in the Order for a number of years, and the other half have no more than 18 months experience with the Institute. The diversity of the group was reflected in some arenas of the vision chart, while in others it was surprising how similar the groups thoughts were. The concern about increasing cultural as well as methodological interchange are reflected by the number of suggestions in the two arens grouped together under "Toward learning as much as teaching". It was felt that we could both improve our interchange with other houses and with other groups working in similar development. Bi-lingual skills and multi-cultural experiences were considered an important part of future education for our group.

It was also envisaged that basic formal and technical courses for all Institute staff have to be created and made available worldwide in order to "keep pace with the times." An extension of the basic reading and writing course (NST) was deemed necessary as well as the availability at the house level of typing and computer courses. The third arena in the section titled "Standardizing basic staff abilities" included the extension of training in Institute methodologies as well as a new creativity course.

A less obvious, but no less important, area of education encompassed the section "Toward better self-understanding" Education of the body and spirit of oneself to help improve living within the corporate lifestyle, with a multitude of different races and age groups, is envisaged.

Life Education
Workshop

PRACTICAL PROPOSALS

Rio de Janeiro
April, 1982

A. EXTERNAL KNOWLEDGE INPUTS			B. INTERNAL TRAINING MODELS			C. COMPLEMENTARY STRUCTURAL CHANGES		
1. Learning Local Languages	2. Acquiring Computer Skills	3. Arranging Varied Inputs	4. Valuing Family Participation	5. Clarifying Directions for Volunteers	6. Systematizing Inclusive Training	7. Diversifying for Bigger Locations	8. Broadening Time Designs	9. Rationalizing Lengthened Assignments
New-Arrivals Language Training	Broad Access to Computers	Learning from other organization's projects	Parent's Participation in Children's Growth	Volunteer Input into ICA Directions	Membership Academies at 2 levels	Build Bigger Facility	Individual Training + Education Programs	New Assignment Repetition Period (6 mos)
Re-Assignment Study Assignment		Continental Interchange between Houses.		Nationality Research Groups	Local House Created New Courses			Increase Volunteer Programs	Lengthen Assignment Period (3-5 years)
Language Budget Category	Continental Information Exchange	Arrangements with Local Universities		Continually Revised ICA Intents Material.	Travelling Training Teams	Designated Training Houses	Flexible House Time Designs	Specific Job Assignments in addition to Location Assignment
		Marriage Encounters				More Staff in H.B. Project Locations		

BOTTOMLINE INPUTS FOR ORDER LIFE EDUCATION BY "AUDIENCE"

Order E.G.	Order Youth	Village Leadership	International Volunteers	National (2yr.) Volunteers	Interns	Post-Intern Order People
Basic Academic Skills	Secondary Academic Skills	Village Leaders Institute	London Orientation Model	HDTI or equiv. methods training	In depth methods training; eg Advanced HDTI	New technical skills acquisition as needed
Language Training	International Experience	HDTI	HDTI Curriculum	Language Training		
On-going Contextual, Imaginal Training	Employability Training / Tech. skills acquisition		Language Training	Basic Academic Skills (where needed)	Broad based Theoretical & Practical Training; eg. Academy equiv.	Systematic methods up-dating
				At least one continental event		
Extracurricu- lar sports, art or music	Social /Intell. Methods Training				Vocational Reflection Opportunities	Family and Individual Development Opportunities
	Vocational Reflection Opportunities					International Assignment
						Language Training

35

ICA GLOBAL TRAINING SYSTEMS

	Element	Audience	Staff	Timeframe	Locations	Cost Factor
UNIVERSITY	Intellectual Growth Program	each individual	Research Centum + local impact processes	continuing	4 locations library + study plans	pay as you go (@ house + travel)
	Physical Development Program	each individual plan	2 people on research + publicity <small>nutritional education sports</small>	Continuing	one house w/ a physical education teacher	build into care bonds
Global Formal	Membership Academy	Level 1 Village Staff	{Assigned {Permanent staff}}	1 per year <small>indefinite</small>	{Asia - HK?}	built into
		Level 2 All Staff		1 per year <small>indefinite</small>		global funds
	Replication School	People from @ house involved in rural develop.	Those who have been assigned to Kenya - Kenyans	3 in one year	Kenya	each house pays to send people
W	English Proficiency <small>? if formal school somewhere as well?</small>	All not proficient in English	2 teachers develop + administer course - correspondence + tapes	on-going	in a house	each house pays postage
	LENS FACILITATORS	2 from @ house	LENS International	1 per year @ continent	one house in each continent	work into LENS budget
Global local	Information Skills	All who have sufficient intellectual skills	Operations Centum	ongoing - tapes + by mail.	Chicago / Brussels + some houses	global budget aspect + local costs
	Local Language Learning	All and specific assignment oriented	find courses from others mail + local schools	continuing	based in Brussels + @ house.	house budgets
220, 1000 training	Cultural Sophistication	Those who feel need - village people + those in own country	1 house in @ continent develop modules to do - <small>house</small>	always offered (correspondence + tape)	see staff.	negligible - house budgets
	Manual Work Skills	As feel the need.	Management Centum	ongoing	available anywhere	house budgets
	Other Special Skills <small>nutrition</small>	those interested	whoever has something to teach <small>assigned 2 year part-time</small>	ongoing - system development	anywhere	negligible - house budgets

RECOMMENDATIONS IN THE ARENA OF LIFE EDUCATION

1. Incorporate time in the corporate time design for personal and family development programs that are beyond the traditional weekly or yearly discontinuity.

A common theme throughout our discussions was a need to round out our staff development programs and include very personal or very family oriented activities, that, in the first instance have no direct relationship to the external mission. At the individual level examples include exercise or music classes, and at the family level such programs as marriage encounter or parenting classes. If people are to continue considering the Order as a long-term commitment, they need to see structural ways that the individual and family unit is allowed to be cared for.

Implementation would occur at the house level as the corporate timeline is forged for the year. The "extra-missional" activities would be part of the corporate timeline, and not tacked on, to do if people can squeeze the time. They would be part of the overall life and style of the house, and not something each person has to fight for the time to do.

2. Guarantee basic skills education for Order children.

A basic bottomline for the training of Order children, especially the primary age group, is the acquisition of strong basic academic skills; ie., reading, writing, math. In some situations we can confidently rely on public schools to do this job for us, but there are a variety of situations in which this is not the case. These situations include; children assigned to locations where no schools or only extremely poor quality school are available; children studying in a second language for a limited period of time; children who need special assistance to succeed in a particular academic area; and there are probably a number of others.

A variety of experience within the Order has led us to believe that there are a number of creative solutions to the issue of access to basic skills. Correspondance curriculums are available at many levels (though probably not in all languages). Computer software to do basic skills instruction is proliferating . . . though, of course one needs to have access to hardware. Private tutoring responds to some needs. Our guess is that in most cases resources are available, but they must be sought out.

In locations where special educational resources are needed have to corporately find a way to cover the cost of these tools and materials in our house care budgets, if possible. We have to recognize the fact that where home study is the most viable alternative, somebody is going to have to spend a fairly substantial chunk of time in supervision. We can help each other a lot by figuring out how to share what we've learned in this arena.

3. Make formal language training a priority by designating time and funds.

Our experience has led us to the belief that language training--both in English and the local national language--is not a secondary priority that will basically get taken care of around the edges. This year in the Rio house we started requesting international volunteers to come with an extra \$100 to take an intensive language training course, as part of their orientation to work in this culture. We are currently weighing up the possibility of building into our house budget money to pay for formal language training for any Brazilian volunteers needing to study English, or any newly assigned Order staff who need to learn Portuguese. Our training abilities, cultural understanding, and practical flexibility are greatly hampered by mono-linguism, and we feel strongly that an aggressive approach to resolving this problem is needed. Our recommendation is formal training, at least an intensive starter course, as part of the on-site orientation to any international assignment (where a new language capability is required), and on-going tutorials as a follow-up.

4. Crystalize the long-term basic training and advanced training rhythms for all staff.

In our discussions on the training mechanisms for ICA staff one basic insight was that we needed to regularize and standardize the staff training programs. The following are some specific recommendations related to this objective.

a. Providing across-the-board membership training programs, at both an initial phase and after every five years, called membership academies. Membership Academy-I, would be a detailed introduction (6-8 weeks) to the Institute, it's history, it's basic programs, it's principles, it's finances, etc., and would be required for everyone within a year or two of finishing an internship. Membership Academy II (6-8 weeks) would be an advanced training program required for all staff members approximately every five years. It's focus would be more on methods prowess and edge work, such as introduction to new courses or programs, sharing learnings, and perfecting specific methodological skills.

b. Continue to develop and formalize the entry level programs (such as the one for ICA volunteers). Our experience with the European Volunteer Program has proven an invaluable addition of well-contexted staff with a defined relationship to the house. The Rio house currently has two first year volunteers and one second year volunteer. They are full members of the house life and consensus.

c. Computerized tracking of staff member training. In order to objectify staff training journeys and insure regular rotation of staff through the basic training programs, staff training histories would need to be computerized and then made available to assignments groups.

5. Allow time blocks and provide locations for immersion training that will allow staff members to acquire special new skills. (such as computer training, LENS facilitator, multi-community mass replication, language training, consultancy methods, etc.)

A recurrent theme in our discussions revolved around the acquisition of specific skills needed to carry out our assignments, which (more often than not) the individual is left on his own to acquire. The basic skills of reading, writing and composition, arithmetic and personal finance management, and public speaking have been pointed out over the last few years as necessary to focus on, particularly in 3rd world nations. Additionally, we have found the necessity to learn the skills of consulting to be able to undertake LENS in our regions, to learn how to use computer software to be able to make use of the machines, and to learn a foreign language to be able to play any significant role in a program and strategize with our own local staff, and to learn the situation and issues of rural development and our own techniques of the replication process.

To do this kind of intensive training we need to decide which are programs we need to develop internally (ICA/OE) and which we will establish a liaison with other trainers to accomplish. Some of our suggestions include:

a. Establish continental bases to conduct and coordinate certain training opportunities. The teaching of rural development techniques such as we currently do in Kenya, India, Phillipines, Korea, Jamaica, and Portugal are an obvious example. Additionally, certain professional skills such as computer training and LENS consultancy, done by mobile teams based on each continent, could capitalize on the given similarities of application of these skills found on each continent. This suggestion also implies that "global training center" does not appear to be feasible due to the likelihood of high cost and the greater degree of transposition required of any skills learned to the local situation.

b. Make use of the time between major assignments for staff training. Over and over in our discussions it seemed our basic time frame negated the possibility for including longer term training programs. It seemed if several new principles were combined, like imaging assignments as longer term (minimum 4-5 years), and major assignment shifts were staggered to take effect at two different times in any given year (instead of the current single time - August-September), that extended training could be structured into a transition time between assignments. The least disruptive approach to creating time periods for immersion training seems to be at the front end of new assignments, at least when this training is going to be longer than land 1/2 or two months. It could be a useful way to use those limbo times of waiting for visa clearance. An example of this approach is done by the Maryknoll Fathers, who operate a single training center in Cocabomba, Bolivia for all their assignees to Latin America. The first six months of any new person assigned anywhere on the continent is spent their learning the language, history, etc. of the country they are going to work in. The style is immersion training and the results are impressive. Six months later the trainees join the actual house in their assigned country, ready to function at the necessary level and are then worked into the house structure. For assignments of 3 or more years duration, this approach may be one to emulate.

CA

THE INSTITUTE OF CULTURAL AFFAIRS

~~XXXXXXXXXX~~ NUKU'ALOFA, TONGA
Private Bag

TELEPHONE 22-669

MAY 07 RECD

FILE

30 April 1984

Dear Colleagues,

Enclosed is the Life Education Model created in Area Suva.

We got very excited producing this model and look forward to receiving your models as well.

We anticipate a fine interchange and a new creation in July.

Area Suva

- Enclosure:
1. Life Education Model - 3 pages
 2. Vision, Contradictions and Proposals - 2 pages
 3. Reflections and Procedures

Please make a copy for whichever guild needs this.

Clare



LIFE EDUCATION MODEL

-PROGRAMMES-

PROGRAMME ELEMENTS OF LIFE EDUCATION MODEL		
GLOBAL	LOCAL	CONTINENTAL
8. GLOBAL ACADEMY	1. GLOBAL LANGUAGE PROGRAMME	13. ADVANCED FRIDAY SCHOOL
9. THREE-MONTH RETREAT	2. BASIC METHODS COURSES	
	10. MEDIA DEVELOPMENT TRAINING	3. ECONOMIC SKILLS MODULES	14. CONTINENTAL STAFF INTERCHANGE
4. DEGREE EXTENSION PROGRAMME		
11. SABBATICAL STUDY/RESEARCH	5. ACADEMY PREPARATION CONSTRUCTS	15. HUMAN DEVELOPMENT TRAINING SCHOOL
	6. BASIC LIBRARY	
12. INTENSIVE TRAINING YEAR	7. LOCAL RETREAT MODULE	

1. GLOBAL LANGUAGE PROGRAMME: This programme will be created for use in regions where English is a second language. All Order members will be brought to language proficiency over the four years. Global Language School manuals will serve to initiate this programme until video discs and programmes can be produced to commonize and expand the scope of the programme.
2. BASIC METHODS COURSES: This is a construct for teaching a one-week basic methods curriculum which will be created and taught on a spiral basis in all houses each quarter. This will include facilitation training, spirit and research/documentation methods. This will be done by the staff of the houses with one continental staff person to provide interchange and objectivity as well as expertise in areas where house may be lacking.
3. ECONOMIC SKILLS MODULES: This module will include computer operation, programming, management and other skills related to or in addition to present venture schemes. This will be held in the regions through the use of computer discs and may include quarterly assignments to houses where these skills are in continuing use.
4. DEGREE EXTENSION PROGRAMME. Houses will provide the opportunity for Order members to develop their credentials for professional and strategic purposes. Wherever possible this will be done through University Extension programmes with evening schools or correspondence courses. This will be available to Order members of more than two years.

...the Academy through a construct that can be used prior to the Academy through a construct that can be used in the regions. This would include an introduction to the cultures of the Academy location.

5. BASIC LIBRARY: All regional centres will maintain a basic library of books, papers, videos, to facilitate the communication of Order memory. It will be added to through the interchange of materials such as papers, books and films.

6. LOCAL RETREAT MODULE: A one week programme (including location quarterly). Constructs will be created by the Training Centrum.

7. GLOBAL ACADEMY: The Academy will continue its activities on different continents. The Order will assign a qualified team which will be augmented from continental staff. All Order members will be expected to attend as participants or faculty during the four year period.

8. THREE MONTH RETREAT: An in depth three month programme on the spirit journey and guidehood to be created during the coming year. This programme will combine spiritual practices, research, study and writing on edge issues assigned for people who have been in the Order more than five years. It would be an essential part of a sabbatical year and might be related to the task of a training centrum in producing edge training designs. This programme would be on-going for three quarters per year. Guides will be initially selected for two quarters and will be replaced by former participants. All order members will participate during the four years. It would be located either in Chicago or Brussels.

9. MEDIA DEVELOPMENT TRAINING: The Order will establish a programme for training members in the location of excellent materials in a variety of media. The programme will be established in a form that will be available to all members of the Order over the next four years.

10. MEDIA DEVELOPMENT TRAINING: The Order will establish a programme for training members in the location of excellent materials in a variety of media. The programme will be established in a form that will be available to all members of the Order over the next four years.

12. INTENSIVE TRAINING YEAR: This is designed for those who have completed two years with the Order, and would include the Academy, skills training, work in a demonstration Area such as Lamego or Kenya, or a Centrum, and a July-August programme.
13. ADVANCED PRIORSHIP SCHOOL: This one-month programme will emphasize guidehood and strategy as well as other in-depth methods training for those in the Order who have had experience in all methods and have been in the Order more than one year. It will be held once a year on all continents from which its staff will be drawn.
14. CONTINENTAL STAFF INTERCHANGE: Coordinated continentally, this programme of exchange would upgrade the skills of all Order members by assigning them on a systematic basis as faculty to programmes such as LENS or to on-going programmes such as HDZ locations or corporate self-support ventures.
15. HUMAN DEVELOPMENT TRAINING SCHOOL: This will be a four week programme to train Order members and regional teams in skills and knowledge interchange for the HDZ. These Schools would also be a place to work on the theoretical base of the HDZ, common models and images. This will be held once a year in a HDZ location.

LIFE EDUCATION VISION				
SOCIAL		INDIVIDUAL	COMMUNITY	
PEDAGOGY SKILLS	TIME/RESOURCE MANAGEMENT	CREATIVE PLANNING	EXPERT FACILITATION	ANALYSIS + PLANNING
	INFORMATION ACCESS	SOLITARY REFLECTION	GROUP MOTIVITY	
ECONOMIC SELF SUFFICIENCY	PERSONAL STUDY	SELF- MOTIVATION		

CONTRADICTIONS IN LIFE EDUCATION

1. UNCLEAR PERCEIVED VALUE

The underlying contradiction to motivation toward continuing life education is unclarity about its value to self and to society in relation to day-to-day maintainance.

Examples: The global emphasis on immediate economic value on education programmes
Cabinet recommendation to Ministries to de-emphasize home or local training in favour of economically-focussed programmes
The Order is tied to maintainance mindset which places training as a low priority.

2. UNRECOGNIZED SOCIETAL NEED

The underlying contradiction to life education is the unarticulated societal need which it needs to focus on.

Examples: Although the globe recognizes its oneness, education emphasizes national and individual competition
In Tonga there are no courses in self-sufficient village development in spite of the obvious need.
There is no consensus about approaches to training within the Order.

3. ELITE EDUCATION MINDSET

The underlying contradiction to providing and seeking life education opportunities is the mindset that education is only available to a few which limits education opportunities.

Examples: Costs of higher/further education opportunity only 15% can afford.
Limited group who attend courses.
Tendency to transfer people rather than skills in the Order.

4. LIMITED RESOURCE ACCESS

The underlying contradiction to effective communication needed to provide life education opportunities is limited access to resources.

Examples: Libraries around the world are not well-equipped or up-to-date.
Access to computers and mass information is limited
Communications and travel are expensive.

5. FORMAL EDUCATION OVEREMPHASIS

The underlying contradiction to life-education is degree-emphasis education in the form of classroom learning.

Examples: Global image of education only in the classroom - certificates define who you are.
People who do not have high school diplomas stay in the village
Methods learned are not exercised or practiced.

6. ECONOMICALLY FOCUSED EDUCATION

The underlying contradiction to life education is that education is used primarily as an economic tool.

Examples: Education is key to economic sufficiency.
Dropouts can not get jobs
Economic skills determine your assignment.

STRATEGIC PROPOSALS

<i>TOWARD A COMPREHENSIVE LIFE EDUCATION JOURNEY</i>				
<i>DEMONSTRATION EVERY-MEMBER PARTICIPATION</i>				
	<i>INTENTIONAL EDUCATION DESIGN</i>			
		<i>ENSURING FUTURE MODELS</i>		
<i>FUNDING SCHEME</i>	<i>AREA/REGION TRAINING PACKAGE</i>	<i>MODELS CREATION</i>	<i>CONTINENTAL SCHOOLS</i>	<i>STAFF EXCHANGE</i>
	<i>INDIVIDUAL TRAINING PROGRAMME</i>	<i>LIFE EDUCATION RESEARCH</i>	<i>BASIC SKILLS/ LANGUAGE TRAINING</i>	
		<i>INFORMATION EXCHANGE</i>		

REFLECTIONS

REFLECTIONS:

As we worked it became clear that the next four years, in addition to training the Order, will be to create the vehicle and structures for continuing life education within the Order. Though we have a great many proven constructs, these are but the beginning. What it means to be trained now will be quite another story after four years. It would seem to be the time to create an ongoing training body (Centrum) to do research, create and disseminate models and receive input from Area research and experimentation. We will need to articulate clearly the indicative for this move across the Order lest it become one among many things to do.

After consideration of the costs of moving people to training events outside their areas, it became clear that we need to focus on interchanging constructs in a variety of modes to be done at the house level. This will require the decision on the part of the few remaining houses to obtain access to suitable equipment to make use of computer disks, video tapes, etc.

Such a move to this type of training mode by the Order will require sufficient trained priorship in each location to enable at least two to be absent at one time without jeopardizing ongoing work.

One issue that arose in our discussion and for which we failed to produce a model was that of communication across cultures. In many places the difficulty of listening and hearing one another because of differences in cultural paradigms is painful. We need to find a way to deal with this practical issue of our pluriform unity.

PROCEDURES:

This model was produced in seven sessions.

The first involved grounding the roles and needed skills of the HDZ Systems out of the experience of the house on circuit, reviewing the Global Order Reports and reflecting on the activities, roles and skills needed in various areas in the world and creating a Vision Chart.

After conversation on the excerpt from Persig: "The Art of Motorcycle Maintenance", we charted the 'Societal Contradiction' section of a paper on education and followed that by a Contradictions Workshop from LENS.

The third session was writing and grounding the contradictions.

After walking through and illustrating the items on the Methods triangle, we did a LENS proposals workshop.

We did the Proposals plenary and wrote proposal statements.

This session involved each person creating a four year scenario of their training journey which was preceded by a conversation on Imaginal Education Components.

The last session involved listing the needed skills, putting them into training programmes and running them through the screen of audience, location, duration, frequency, staff requirements, cost.

The product was then assigned to a task force which pulled the whole three days together and produced the Model report.

FILE



THE INSTITUTE OF CULTURAL AFFAIRS
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

*Recd
May 17*

April 27, 1984

Dear Colleague,

Greeting's from your colleagues from Putsan House, We are sending a recommended. " Life Education Model " on behalf of the globe.

The procedure that we used to build this model was the brainstorming of any posible courses that the order member needs. We came out with 3 diffirent models. We decided that we need to share the 3 deffirent models that we built.

Each different models has 7 different parts: (1.) Ratio-
nal objectives / existial Aim (2) The chart design (3) Method (4) Description
of the chart (5) Intent (6) Charts Summary (7) Conclusion.

I hope that you understand our 3 models design that we built.

Vicky Aguirang
Grace and Peace
Vicky Aguirang

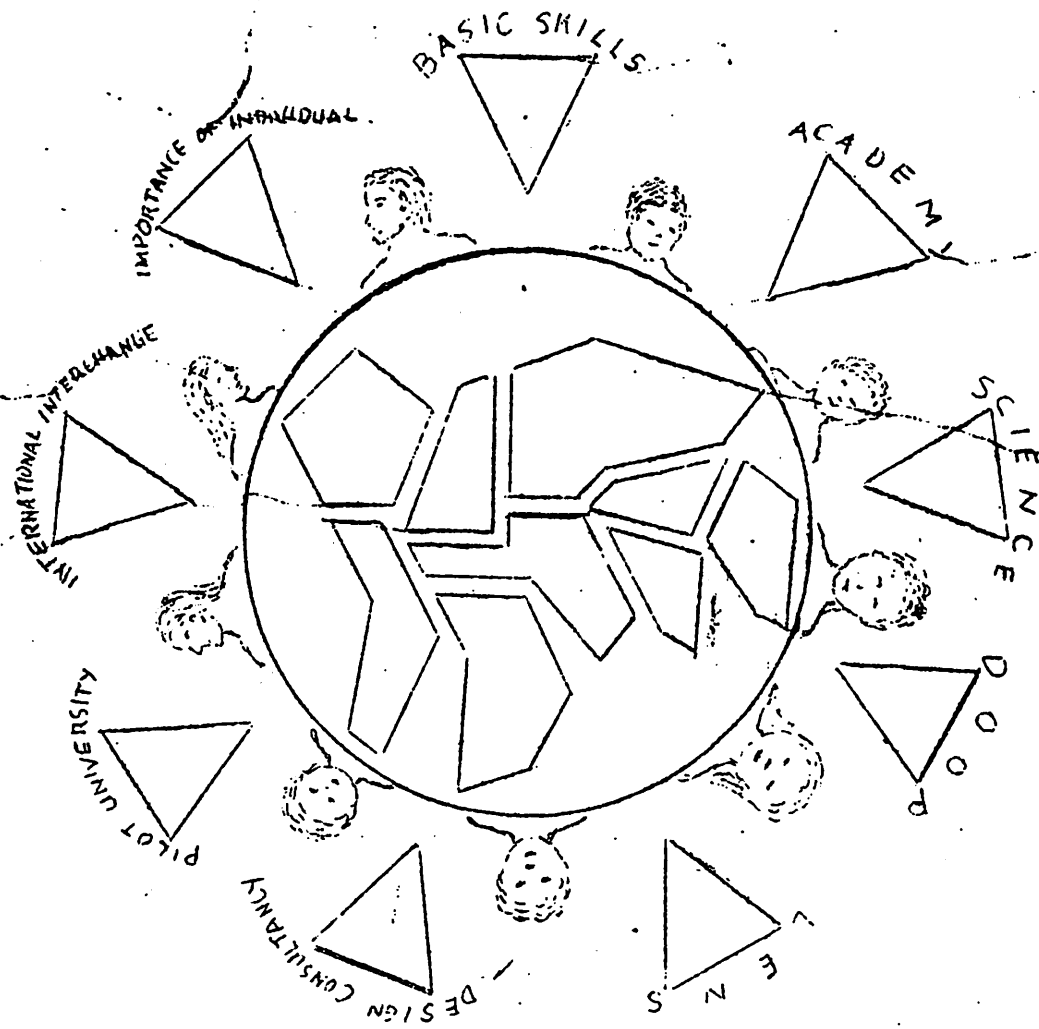
119 Lopez Road
Mandaluyong
Metro Manila
Tel. 73 62 54
Telex 45134 PEN PM
Cable: FIMANILA

Putsan HDP
Triwi Municipality
Albay Province

Sucringgan HDP
Lapu-Lapu City
Mactan, Cebu

Lanjub HDP
Box 244
Davao City 9501

Dalusom HDP
Mahayag
Zamboanga del Sur



" SHARING SKILLS THAT WORK "

" EDUCATION IS THE WAY TO SUCCESS "

" EDUCATION FOR ALL BY THE YEAR 2000 "

" EDUCATION THROUGH UNTIL DEATH "

INTRODUCTION i
(" Why Life Education Is Important ")

MODEL DESIGN:

Model A	.....	Page I
Model A Statement	.....	Page II
Model B	.....	Page III
Model B Statement	.....	Page IV
Model C	.....	Page V
Model C Statement	.....	Page VI

..... e VII

GENERAL SUMMARY AND LIST OF NAMES Page VII .

" PILOT UNIVERSITY SCHOOL "

" LENS METHOD "

" ACADEMY "

" LOOP MODEL "

" SCIENCES COURSES "

" INTERNATIONAL INTER-CHANGE "

" ACADEMY "

" BASIC SKILLS TRAINING "

Phase IV (60 above)

Phase III (49 - 59)

Phase II (21 - 39)

Phase I (0 - 20)

" THE ORDER SKILLS TRAINING "

II. The Charts

... of who we are as a body of people ...

I. National objectives ... to continue the journey ...

Model A Statement

III. Intent:

To have equal education for all. To build a new strategy for a better future for the globe and to have a better life education.

IV. Method:

These courses will be facilitated by the elder staff, the trainees if possible will all be order members who will take 1. 8 weeks in Academy, 2. 3 weeks in basic skills training, 3. 3 weeks in sciences, 4. 3 weeks on the DOOP model, 5. 3 weeks on LENS 6. One year at the pilot university (during Phase 1). Each course will be based on the old curriculum model except the university which needs a design curriculum.

V. Description:

This chart has four divisions: Phase I, Phase II, Phase III, and Phase IV. It talks about the the five courses or categories, 1. Intellectual, 2. Spiritual 3. Social 4. Cultural and 5. Skills. All ages should learn the required courses such as 1. Basic skills, for example- computer, typing, bookkeeping, management and others. 2. Academy- philosophy, psychology, REL, CSI and others. 3. Sciences- political science, anthropology, geology. 4. Human Development Methods- LENS, DOOP and others. 5. Spirit life module- imaginal education, order skills and others, to illustrate life with various symbols, myths, and stories that give profound depth and direction. 6. International Interchange, for example, student university for Phase I and Phase II and interchange of curriculum.

VI. Summary:

This chart is an image of effective global education implemented by the elder members and incorporating a wide curriculum, in order to achieve the existial aim:- enabling each individual to take responsibility for the whole planet Earth.

VII. Conclusion:

It is a very difficult task to submit a curriculum directed toward coordinating the effective life education of approximately four billion people, to satisfy the felt needs of an everchanging world.

I. Rational Objectives:
To have massive education, from an early stage to the last of life. To establish a pilot schools by area, national, continent and centrum.

Existial Aims:
To develop and channel human potential.

II. The Charts:

The Global Citizen	Phase I			Phase II	Phase III	Phase IV
	0 — 6 7 — 12 13 — 20			21 - 39	40 - 59	60 Above
	Experimentation			Pioneer	Management	Elder
Their life is related to world respect and honor. Discipline Language Thinking Social Spirit Method Income Earning Listen to the whole world.	Preschool	Elementary	Secondary College	ACADEMY		
	Basic Skills	Pilot Elementary School	Academy I — 2 yrs. 2nd — 4 yrs.	Every 5 yrs.		
	Preschool Movement	Major ICA City	Student house every continent I pilot University	Every continent every year		
				Basic Skills Training		
				Design Consultancy Skills		

III. Intent:
The intent of this comprehensive design is to have a continuous education for the order and world.

IV. Methods:
Training all staff who are qualified to do teaching at all levels especially those people who have been in the order for a longer period of times.

MODEL B STATEMENT

V. Description:

The first column, the responsibility that the global citizen has to the world is explained. Their life is related in that although people in the order are living in the different part of the globe, they have the same life style and structure. As global citizen we should bear in mind that discipline of the people is important for every nation to attain a strong unity of the people. We should consider English language as a means of communication. As global citizens we must be socially adjustable because we are living in different types of cultures. Take note also that our movemental order is religious therefore we should include spiritual method curriculum. As a member of the organization, by listening to the different issues raised in other parts of the world we can gain more information. In phase I we describe this stage as the experimentation stage because in this stage a lot of challenges could be encountered and lots of experiences met especially in the adolescence period up to the bachelor's degree. We decided divided this into 3 categories; the category from 0 - 6 years old we called it preschoolers, 7 - 12 years old is primary and intermediate and from 13 - 20 years old is secondary and collegiate. Under preschoolers the courses here focus mostly on the basic skills like reading alphabet, teaching colors, shapes, lines and concepts learning a song and telling a story. In intermediate mostly the courses here are history, sciences, social science in preparation for the secondary stages. In secondary and collegiate level the academic course is divided into 2, the secondary course is 4 years and bachelor is 4 years above and vocational is 1 - 2 years. In phase II these are the pioneers who will continue their field of specialization and also take the Basic Skills Trng. for example Lens Marketing. They should take this every 5 years and afterwards apply or exercise. They should also learn skills in designing consultancy like for example HDP or MCD using the 5 steps in planning method. In phase III these are the management who will also continue their field of specialization, they have responsibility in facilitating and managing the academy, lens and designing consultancy. In phase IV, the elders who have more knowledge in implementing the global task will facilitate lens and design consultancy. They should record their lives journey in bookform.

VI. Summary:

The chart is a picture of educating the global citizens from the early stage to the last stage of life in different categories like spiritual, social, culture, intellectual and skills.

VII. Conclusion:

It takes a long period of time to make a curriculum and submit it direct to the global citizens but we tried our best to make it and the concensus was that this chart is called the structure model which illustrates how human potential can be tapped to generate global force.

RECOMMENDATION:

1. Establish a pilot elementary school in every major ICA city.
2. Student houses for every continent, pilot secondary school and pilot university should be established.

I. Rational Objectives:

Establish the important of individual subject in creating broader image.

Existential Aim.

The aim of this chart is to produce a sample subject and method which can be used in a much wider curriculum.

II. The Charts:

" THE IMPORTANCE OF INDIVIDUAL "

		Past Reality	Present Situation	Future Direct.
Morning	Spin:	Consider past reality +5 mins.	Present situation 15 mins.	Future Direction 15 mins.
	Contact:	Explanation of past reality workshop	Explain the workshop about present situation	
	Workshop:	Disadvantages of past reality.	Disadvantages and advantages present situation	
	Reflection	Artform Conversation	Artform Conversation	
P.	Lunch	Solitary	Writing	Individual writing / morning session.
	Slide Show	Movie on the past reality	Movie on present situation.	
	Demonstration	Divide into 2 groups dramatize or sketch presentation.	Drama or comedial sketch presentation.	
	Reflection	Artform Conversation	Artform Conversation	
EVE	Dinner	Solitary	Writing	Individual writing P.M. works
	INTERCULTURAL CELEBRATION PROGRAM			

III. Intenet:

This chart is intended to be specific, that is working from grass-roots towards building one sector of a curriculum made up of many sections to form a whole. The whole curriculum could men be taught in each or form a central source as a correspondence course.

IV. Method:

First we brainstormed subjects to include in a curriculum and enlarged on one Importance of individual to illustrate method which includes workshop participation.

V. Description:

Day I = Morning: Spin considers past reality (15 mins.) That is some picture of the past.

Context explanation of workshop.

Workshop - Disadvantages and advantages of past reality.

Reflection - Artform conversatich.

Solitary Writing - individual reflection on the morning section.

Afternoon :

Movie on past reality.

Group Demonstration - divide into 2 groups and dramatize the movie they have seen.

Reflection: on movie and demonstration using the artform conversation.

Solitary Working - individual reflection on afternoon activities.

Evening: Celebration - Inter-Cultural Celebration.

Day II :

Present situation. Some procedure as day I.

Day III : Future Direction. Some procedure except for spin and workshop.

Spin considers future strategies while looking at past and present.

Workshop on future strategies.

VI. Summary:

This model is an image of a teaching approach that could be effective in an educational context.

VII. Conclusion:

This is just one image among possible countless images that could be constructed in a similar fashion to effect Life education.

With the three curriculum design models we present to you, we have attempted to co-ordinate all the important dimension of life education. It is a difficult task to provide effective education for all people of all ages to equip them for life's journey in every sense. How to implement this through educational structures and as regards time design is another issue that needs our consideration. We ask for your constructive criticism of these models to aid us in our reflection in this topic.

LIST OF NAMES

- | | | | |
|-----|-----------------------|-------|-------------------------|
| I. | Benjamin Aguirang | ----- | ICA Staff |
| 2. | Victoria Aguirang | ----- | ICA Staff |
| 3. | Joselito Benzi | ----- | " |
| 4. | Purification Condat | ----- | " |
| 5. | Visitacion Dacullo | ----- | " |
| 6. | Ma. Gracia Buen | ----- | " |
| 7. | Anselmo Hizon | ----- | " |
| 8. | Leonora Hizon | ----- | " |
| 9. | Mary O' Hare | ----- | International Volunteer |
| 10. | Victor Hiji | ----- | " |
| 11. | Luzviminda "storgio | ----- | Order Youth |
| 12. | Benjamin Aguirang Jr. | ----- | Emerging Generation |
| 13. | Joanah Jayne Aguirang | ----- | " |
| 14. | Anselmo Hizon Jr. | ----- | " |

Kenya

LIFE EDUCATION TALKING PAPER

Life Education for Those Who Care needs to address two contemporary realities: 1) the imperative of having an informed global world view, and 2) the necessity of being trained in some vocational skill. A global spirit movement which will train individuals for a corporate life of service will need to stand in tension in its curriculum between its foundational revolutionary stance and its need to emphasize particular task-oriented expertise.

The curriculum which will develop the consciousness of world citizenship will provide an inclusive context and an action orientation.

The context for a significant pre-21st century understanding of the planet will take place formally in on-going Order and Movement education structures in preschool, primary, and secondary school components and through HDPI, Academy and higher education institutional study. A comprehensive world view for this moment in history will take place informally in such activities as regular news conversations, in assigned study of occasional articles and reports, and in the interchange mechanisms such as news letters and global meetings.

Action oriented curriculum which will forge a greater consciousness of the globe will take place in experiences like UR celebrations, corporate gridding and regridding, regular spirit exercises, continental or areal treks, and the deciding to be assigned globally in a strange part of the world.

Movemental skills training across the breadth of a pluriform body of people should have both programmatic and participation curriculum emphases.

In order to know the skills needed by individuals who serve a global spirit movement, an inventory of what it takes to do the tasks we do needs to be created, and this list should be used to develop a curriculum which will provide individuals with the leadership tools for the tasks we must accomplish. Selective journeys for its members would be fashioned so that the mastery of roles could be achieved. Also, preparation for assignment might be anticipated, and individual gifts could be particularly sharpened and weaknesses intentionally appropriated. The task of forming and providing this skills training should initially be the responsibility of both the Training Center and the House dynamics.

Participation curriculum will focus on 1) communication skills: a) English language facility for all members, and b) national language skill where required by extra-national assignments, and on 2) technical skills which support the development of movement leadership such as typing, bookkeeping, fundraising, and computer operations. Skills training should be an assignment for all staff on as regular a basis as our tasks require. In the training journey anticipated by Kenyan families there is an increasing concern for demonstration nursery schools and education structures. One suggestion would have all staff trained in children's curriculum and pedagogical skills.

Life Education for Those Who Care will rehearse the wisdom of the curricular journey of the entire global Order. Past, present and



P. 238

THE INSTITUTE OF CULTURAL AFFAIRS: INDIA
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

June 12, 1984

Dear Continuum Colleagues,

Greetings from the staff and participants of the third New Skills Training Programme. We are in our final week and take this opportunity to report on our participation in the Year of Order Council brooding. The model arena that we focused on was that of Life Education.

We incorporated the YOC brooding into our internal life training curriculum, by scheduling one collegium a week, every Wednesday, to build our model for training the entire Order. The construct used was simple and based on the value of participants leading and participating in the collegiums. We began by 1) brainstorming a list of skills needing to be mastered in each dimension; 2) individually thinking of colleagues at different levels in the journey; 3) naming the 4 levels; 4) defining the beginning and ending benchmarks of the 4 year journey, and; 5) in some arenas, articulating the activities that would lead to victory.

Our product is a "7 dimensions of training", 4 level chart which we believe the Order needs to work on in the next 4 years. The participants went on a unique journey through these 10 brooding collegiums. They were able to objectify their current level of skill in each dimension and began to get clear on the journey and the Order needed to make.

We are all looking forward to participating in the discussins of all 8 arenas and particularly that of Life Education. Hope that plans for the Council are going well.

Take care,

Kenn E. Bahner

Staff & Participants of
New Skills Training

The Master Steps The Journey Levels	The Seven Dimensions of Training						
	Language & Communication	General Knowledge	Social Style	Self - Discipline	Corporate Methods	Corporate Structure	Spirit Deeps
Emerging Consciousness	Mother Tongue	Unaware	Family & Community	Unconscious	Village Meeting Participant	Learning to Follow	Living Life
Urban Sophistication	Basic English	Field Work	Cities	Conscious	Global Meeting Leader	Taking Responsibility	Knowing About Spirit
Creating New Edges	Medium English	Uses New Technology	Social Structures	Decisional	4 - Sector Trainer	Life Decision	Struggling Over Life
Comprehensive Model Builder	Fluent English	Research and Training	Global Style	Pedagogical	Curriculum Designer	Spirit Creator	Celebrating the Deeps of Life

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LIFE EDUCATIONVision Statement:

Life Education is a formation journey rather than a process of acquiring a variety of skills and mastering a mass of data. The journey is initiated at birth and goes on throughout one's life. Although the journey involves the acquisition of skills and methods, the broadening of context and the intensification of societal engagement, it is punctuated by vocational resolves and decisions and is marked by individual and communal rites of passage.

The journey of life education in the context of the Order: Ecumenical pivots on the concern for enabling people to be globally responsible. It includes participation of all phases (ages) in formal training constructs, as well as enabling a self-conscious, reflective and decisional relationship to daily experiences involved in any assignment with the idea of programming their experiences. As life education goes on in the Order, its forms and modes of organization have the potential for serving the world's concern for effective life-long learning and vocational direction.

By honing the edge of relevant relatedness to contradictions manifest both within the formal and informal structures of Order life and in the public and private systems of education in the world's pluriform societies, we will increasingly speak to and influence the world's situation.

Contradiction:

The Order: Ecumenical over the past 30 years has brought into being a myriad of programs: training constructs (HDTI, Academy, New Skills Training, etc.), pilot demonstration forms (The Phase I Programs, Student Leadership Program, 6th grade Rite of Passage), signal publications that extend Imaginal Education (The Image and The Orbiter), and education impact strategies (Imaginal Education seminars, Education Alive Symposiums, Student Council Seminars, Teacher and Principal's Coalitions). These programs have served and effected both the Order and the world. However, the potential to demonstrate effective life-long education for global responsibility has been greatly compromised by scattering the focus and limiting the interchange potential among those designing, implementing and evaluating these programs. An immediacy orientation to our work in education has resulted in a purely pragmatic, rather than a practical visionary relationship to research, unarticulated foundational intents and learnings in relationship to our program design and implementation, limited dialogue with edge thinking in education and untapped potential for extra-ordinary funding to undergird this thrust.

In concern for life-long education in the Order there has been a focus on formation journey and Rites of Passage in the first phase of life that has not been extended to Phase II, III, and IV. There has been no mechanism for assignment tracking or projecting on the basis of journey. There has been no system to make possible access for all members of the Order (Phases I - IV) to constructs that provide intense contextualization, methods training and critical skills acquisition (ex: The Phase I Programs, Academy, Training, Inc.

have been located primarily in North America, the HDTI's in 3rd world nations, New Skills Training in India.) Assignments have issued out of the concern for filling very critical empty slots with only secondary concern being given to training, experience, family development and journey formation. While necessity often provides the most authentic training and formative experience, it is now an arena which must be intentionally programmed.

If we as the Order: Ecumenical do not dramatize our concern for life-long education within the Order, we will continue to experience among our members unmarked and truncated conscious journeys, scattered and un-self-conscious training, and a diminishing priorship base.

If we do not create an on-going framework that makes possible maximum interchange and the potential for strategic focus in our work in education, its potential to serve the world will be increasingly compromised.

THE PROPOSAL:

A Global Education Band is a mechanism that will make possible life education for the Order in such a way that it will be a demonstration to society. Based on the whistle point design, the band integrates the Order's work in education, and empowers the concern for journeying Order members of all ages. The proposal would make possible the active interchange of insights and learnings of those engaged in Research, Training, Demonstration and Interchange modes of education. It would bring into concert/dialogue with these functions, the concern for publications, documentation, and Order Personnel tracking, for assignment recommendation. These functions would be empowered by an expanded funding base to undergird the Order's thrust in education (self-support and development).

The Band would be grounded in several locations around the globe which would be in communication and coordination with one another and with area and regional centers. Those assigned to the Band would understand themselves to be responsible for the whole, and assignable to any of the designated parts.

AREA DEMONSTRATION NET

AREA OPERATIONS NET

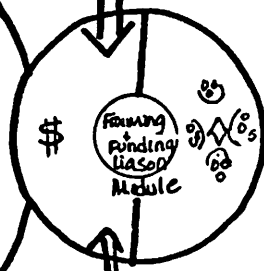
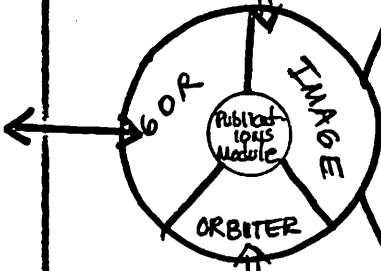
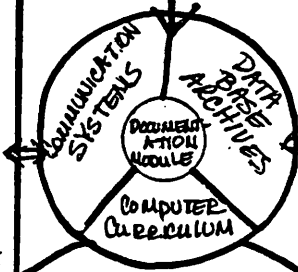
AREA DEVELOPMENT NET

Research Systems

- Edge education / society research
- Futuristic Strategies
- GRA'S
- Spirit formation
- Think TANKS
- Curriculum constructs
- University Studies

DEMONSTRATION PILOTS

- & Programs
- Global students Prog.
- Rites of Passage
- Class formation
- GDC. computer Curric.
- Student ldrshp Course
- Family life EDUCATION



THE GLOBAL EDUCATION BAND

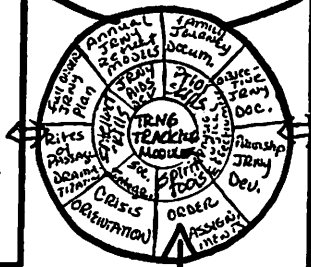
INTERCHANGE FRAMEWORK

- Roundtable
- Treks & Collegiums
- Conferences & Presentations
- Int. Ed. Teacher Seminars
- Common Constructs
- Data Flow

TRAINING PROGRAMS

- Global Language School
- Academy
- Leadership Schools
- NST (skills)
- HDTI
- Retreats
- Training Inc.
- Order Constructs

COORDINATION NETWORK



AREA RESEARCH NET

If the Order were to decide the in Year of Order Council(1984) to implement the Education Band, it would experience the following:

Training Programmes:

Quarter II, 1984-85, the Global Academy is being held in Brussels. New Skills Training is happening in Hong Kong. Bombay is testing retreat constructs and setting up a Training Inc. as a self-support venture. Chicago is creating and experimenting with the Tertian programme for Phase III people in the symbolic order. Nairobi and Caracas are testing priorship training schools with Phase II Order members and staffing HDTI's. Government consultancies are being turned into training events.

Demonstration Pilots:

The band in Bombay creates a 3 month construct and does an Order emerging generation programme in Maliwada. The Student House is initiated in Hong Kong by the band there. Brussels experiments with ways to publically dramatize one's relationship to the covenant of the Order by creating rites of passage events for Phase II, III, and IV. Chicago experiments with computer training curriculum, student leadership courses, and Imaginal Education Seminars for teachers. Nairobi and Caracas set up demonstration pre-school centers and offer imaginal Education seminars for teachers.

Interchange Framework:

The band in each zone works with the continental councils to decide the common study life for the quarter and year. The band collects and disseminates data on education, training, and journeying. It does necessary treks to houses to enable the journey of the house and individual members. Dialogue goes on through educational conferences and teachers seminars, with world educators and curriculum developers from many nations.

Research Systems:

The band in Hong Kong sends Lee and Mae to college to get a masters in Yin/Yang understanding. A Hindu RSI is being designed in Katmundu. Consciousness experiments are being done in Vienna, Chicago, and Nairobi. Education on Consciousness GRA's are being set up in Brussels, Bombay and Caracas. Think Tanks on the URS birthed in each continent are being set up on a quarterly basis. The spirit story from different cultures is being transposed and shared with all.

Publication Module:

Chicago is publishing the Global Order Report. The student houses in Chicago and Hong Kong are putting out a common monthly Orbiter. Brussels is working on an Image publication on education.

Documentation Module:

Quarterly construct evaluation and interchange conferences are held in Flagstaff, Singapore, Rome, and Santiago. Curriculum update and documentation and publication makes possible the dissemination of learnings for symbolic order and the education community around the world. These conferences are funded by leading education research foundations and participation fees.

Framing, Funding Module:

The band is experimenting globally with Training Inc. as a self-support venture. Education consultancies, funds designated to fund pilot programs, and fees for program participation (demo infant-mini school, student house, training seminars, etc.) create an economic base which funds scholarships for adult training and undergirds Order self-support.

Tracking Module:

At the heart of this band is the formation of Order members. The band tracks assignments, prepares people for rites of passage, conducts rites of passage events, recommends person participation in priorship and tertian programmes. It makes assignment recommendations in light of journey of individuals and families, and confers with priors on the care of the souls in their houses.

02 Strategic Organization

SOURCES

10	The Toronto House	67
11	The Anchorage House	70
12	The Rochester House	71
13	The Santiago House	78
14	The Lusaka House	82
15	The Tokyo House	86
16	The Hong Kong Nexus	90
17	The Bombay Region	102
18	Guild IV. Chinyex	107
		113

Global Configurations Model

Toronto House

JUN 15 1980

Overview

- 1. Concerns
- 2. Presuppositions
- 3. The Model * 3 house types
* geographic spread

Concerns

- 1. that support functions (Nexus functions in current usage) be decentralized so that they share a location with more programmatic ones
- 2. that training and depth reflection be available in every house - mainly having to do with larger numbers
- 3. that there be a space and staff set aside for an ongoing "tertian type" program (a time of retreat, research and spirit renewal) for the whole order
- 4. that geography can be covered through both ongoing physical presence and regular circuits and that this dual mode is the key to 54 area coverage
- 5. that a tension be held between configuring around current movemental advantage and configuring around global economic/political/cultural pivot points

Presuppositions

- 1. that support functions and programmatic thrusts be united in the same locations - global coordination of specific support functions be distributed across the world in anchor locations, i.e. not centred in Chicago
- 2. that the order includes symbolic, movemental and extended dynamics - some locations could be permanently represented by the extended and movemental with the symbolic order circuiting in
- 3. that global coverage be managed in part through circuits out of larger anchor locations, e.g. moves on the "new" IERD nations and poorest of poor nations
- 4. that anchor locations are for 16 years, that other locations flexible
- 5. that there be a global order retreat centre located in one of the anchor locations e.g. Brussels and staffed full time

THE MODEL: THREE HOUSE TYPES

	HOUSE	REGIONAL OFFICE	ANCHOR HOUSE
MEMBERSHIP	10 - 20 people.	Symbolic order circuits, 2 or more ext/mov'tl order	20 - 50 people
MISSION	Full regional program	Full regional programme.	Multiple focus Responsible for turf and support functions
OPERATION	Through Anchor House.	With other Offices and Houses through Anchor House. Has prog. budget, check, ABC development.	Coordinates some/all functions for contin't i.e. training, development, accounting, prog. coordination, research, publishing
LOCATION	Determined by task.	In or near a regional centre not covered by a House.	Somewhat central to its service area.
LONGEVITY	flexible, poss. less than 16 years.	Minimum 2 year commitment.	16 years.
SELF SUPPORT	Creates local s/s vehicles and may have anchor house assist	Creates local vehicles for s/s.	May have extra troops assigned to s/s venture.
PERSONNEL			Regularly rotates its residence among Anchor houses
GLOBAL RETAIL CENTRE			Function located in one Anchor house with full time staff e.g. Brussels

The Model - Geographic Spread

North America

Anchor Houses

Chicago
New York
Toronto

Houses

Edmonton
Los Angeles
Phoenix
Denver
Houston
Lorimor
Jackson
Washington

Regional Offices

Winnipeg
Vancouver
Montreal
Ottawa
Seattle
Minneapolis
Atlanta
Boston

Latin America

Anchor House

Venezuela

Houses

Mexico
Jamaica
Peru

Regional Offices

Guatemala
Chile
Brazil

Europe

Anchor House

Brussels

Houses

Portugal
Frankfurt

Regional Offices

London
Paris
Madrid
Rome
Vienna

NAME

House

El Bayad

Black Africa

Anchor Houses

Abidjan
Nairobi

Houses

Zambia
Kamweleni
Mugomoini
Kalwani-Shamalago

Sub-Continent

Anchor House

Bombay

Houses

Delhi
Calcutta
Madras (Bangalore)
9 locations in Maharashtra

Seapac

Anchor Houses

Soeul
Manila
Sydney

Houses

Osaka
Tokyo
Cheong Won
Suva

Regional Houses

Taipei
Kuala Lumpur
Jalarta

China

House

Hong Kong

Yan

MAY 11 RECD

STRATEGIC ORDER ORGANIZATION
By Anchorage House
April 21, 1984

The following is a global assignment rationale which meets these objectives:

- 54 Area Houses (eventually)
- Missional flexibility
- Colleague support
- Expertise availability
- Resources pool

I. ALL GLOBAL ASSIGNMENTS ARE TO AREA RATHER THAN TO HOUSE.

II. AREA DETERMINES ITS OWN GEOGRAPHICAL, TASK, PERSONNEL CONFIGURATIONS ACCORDING TO INDICATIVE OF SITUATION.

- A. Financial autonomy by area
- B. Development responsibility by area

III. FUNCTIONS OF AREA HOUSE

- A. Long-range planning
- B. Logistics center
- C. Location of major office equipment
- D. Computer tie to globe

IV. OTHER AREA CONFIGURATIONS

- A. Stations (Cottage outposts, replacing Regional Houses)
- B. Task Forces (Temporary)
- C. Geographical "teams" of colleagues

ADDITIONAL ADVANTAGES OF ABOVE ASSIGNMENT RATIONALE:

- Centurms relate directly to only 54 entities
- More people assigned to Area configurations, therefore less need in Centurms.

**B A C K G R O U N D
I N F O R M A T I O N****PART A: HISTORICAL PERSPECTIVE**

"Sixteen years ago we were a small group of 200 people with a common culture and religious heritage. We lived in one location and were engaged in a focused mission. Most of the corporate structures we live out of today were in place at that time. Today our multi-cultural, multi-racial, multi-religious body is scattered across the world in 35 countries, serving the world in a variety of ways. During the past 16 years people have entered our body from a variety of locations which emphasized different aspects of who we are (Order:Ecumenical, Institute of Cultural Affairs, Ecumenical Institute)."

The Order:Ecumenical now comes from these countries: Australia, Brazil, Canada, Chile, China, Denmark, Egypt, Ethiopia, Germany, Ghana, Guatemala, India, Indonesia, Ivory Coast, Jamaica, Japan, Kenya, Korea, Malaysia, Marshall Islands, Nigeria, Peru, Philippines, Singapore, Sri Lanka, Tonga, Tuvalu, United Kingdom, USA, Venezuela, Zambia.

-- Quote & data, Global Task Force Report, Jaipur, India, Feb. 1984

Our current locations (February, 1984): 9 in Europe, 1 in Eurasia (this is the continent which includes the Soviet Union; we have a House in Vienna), 1 in NAME (North Africa-Middle East), 7 in Africa, 12 on the Sub-Continent, 21 in SEAPAC (includes Southeast Asia, Australia, Korea, Japan and Pacific Islands), 7 in Latin America and 25 in North America. Total area and regional houses is 83, plus 4 Centrum Nexus locations.

-- From Global Order Report

"From 1972-1982 the Order's configuration has undergirded the 'turn to the world' strategies of rapid geographic expansion and social demonstration, by establishing Religious Houses in some 30 plus nations. The rewards of this expansion have been rich and various, placing us in dialogue with local cultures, national structures and global bodies, and creating the possibility of an event like the IERD (which would have been undreamt of in 1972). The results of this expansion have been to stretch the available resources of the Symbolic Order into patterns of small houses with large geo-social responsibility, without having the undergirding spirit resources and common sense of mission of previous years.

".... The positioning of our houses and people in such a way as to maximize their effectiveness is required.... (as is a) configuration strategy which will enable the growth of new forces... (and creation of) the in-depth secular religious body whose task is caring for two million settlements and 54 Areas.... "

-- Global Configurations Strategy Lab, Process Summary, July, 1982

PART B: OUR CURRENT SITUATION

SYMBOLIC ORDER PERSONNEL STATISTICS (1982 Figures)

"The total number of Symbolic Order members has decreased from 1260 in 1980 to 1076 in 1982 while the number of locations has remained fairly constant. The decrease in (Symbolic Order) numbers represents a loss in trained leadership.

"Between 1/3 and 1/2 of O:E come from rural villages of developing nations. We are operating with English as our primary medium of communications. Numbers of new Order members in 3rd world nations cannot read and write English.

"The 298 people under assignment located in North America and the 308 in Africa make up more than 1/2 of the Order. Over 1/2 the Order are citizens of North America (478); more than 1/4 are citizens of African nations (279).

"Over 1/2 the people in both the Sub-Continent (India, Pakistan, etc.) (52%) and Black Africa (63%) are not considered moveable at this time.... Out of a total of 1076 troops, 530 are moveable, 228 are difficult to move, and 318 are not moveable. (Those "not moveable" include people assigned to pursue professional careers, consultancy assignments, and those restricted by language, visas, health and extended family obligations.)

"We have 1/3 of our 530 mobile troops living in the . . . centrum nexus locations." (A centrum nexus is a coordinating point for a large hunk of geography. For example, Chicago Nexus serves all of North and Latin America. We now have four Centrum Nexi, located in Chicago, Hong Kong, Bombay, and Brussels.)

MOVEMENTAL STRENGTH

"The strength of movemental forces in the regions affects the missional potential of the Order. We can create short-term voluntary troops when that's useful to the mission and that changes the configuration.

"We have no consensed upon, objective criteria for evaluating movemental strength regionally or areally.

ECONOMIC AND LEGAL REALITIES

"The economic life of our body consumes 50-75% of our troop strength (self-support, development, and management).

"North America is responsible for a larger part of the global budget, i.e., developed funds for ICA and order income for O:E trust/task funds.

"There are some places where our current modes of self-support are difficult, because of such things as visa restrictions and rural locations . . . There are places where our visas are tied to working in projects, or where political vulnerability requires positive response to governments' request for programs."

PART C: PRINCIPLES AND ASSUMPTIONS FOR RECONFIGURATION

CLASSICAL PRINCIPLES OF ASSIGNMENTS

1. Assignments are made in a history-long, world-wide context.
2. Assignment configurations fulfill the missional demands.
3. Every individual is key to the global mission.
4. We have all we need to do the necessary task.
5. Each location is equally significant for missional expenditure.
6. Every assignment is a global assignment.
7. Every assignment honours the individual.
8. Every house is a missionally effective unit.
9. Corporate wisdom and individual recommendations are held in creative tension.
10. Every assignment is worth the expenditure of one's life.
11. Everyone is responsible for the whole mission.
12. Anyone can play any role in any location.
13. Assignments are a symbol of obedience.
14. Assignments are consensed by the Order, announced on its behalf, and offered up to history."

-- From the Global Assignments Task Force Report, July, 1981

1984 CONFIGURATION ASSUMPTIONS

1. That we will regrid within the continents.
2. That personnel and locations will honor the 15% and the 85%; north and south; urban and rural.
3. That strategic consolidation will be held in tension with geographic care.
4. There will be openness to new configuration units potential via Extended Order responsibility.
5. That we will create expansion guidelines for the future.
6. That we will lose some people and gain many more.
7. That regional development release points will be activated globally. (The amount of program checks will be tied to the percentage of the funding bottom line raised.)
8. New configurations will affect and force new operational polity.
9. The primary task throughout the globe will be the Human Development Zone, yet there will be some unique functions in some houses.
10. Special "outpost" assignments may be made within a specified time frame.
11. Each zone/house is a self-supporting unit.
12. There will be a bold move by September, 1984.
13. We need to rearticulate the function and role of the nexi.
14. We will have more big houses, yet some small.
15. We will give special value to: international capital cities; framing; economic stability; political trends.
16. We will have a strategy for ASEAN (Association of Southeast Asian Nations. Includes Australia, Philippines, Indonesia, Malaysia, Thailand, etc.)
17. We will consider IERD opportunities, especially in relation to opening new areas.
18. We will consider the possibility of a new grid and nomenclature (for example, province).

W O R K S H O P
P R O C E D U R E S

PART ONE. CONFIGURATION BACKGROUND

1. Quickly read the 3 pages of BACKGROUND INFORMATION. Underline words or phrases that catch your attention.
2. Which points are especially important to keep in mind when deciding new configurations?

PART TWO. WHAT THE WORLD NEEDS (THAT WE CAN DO)

1. What needs do you see the O:E/EI/ICA addressing globally?

2. What needs have been addressed in your region?

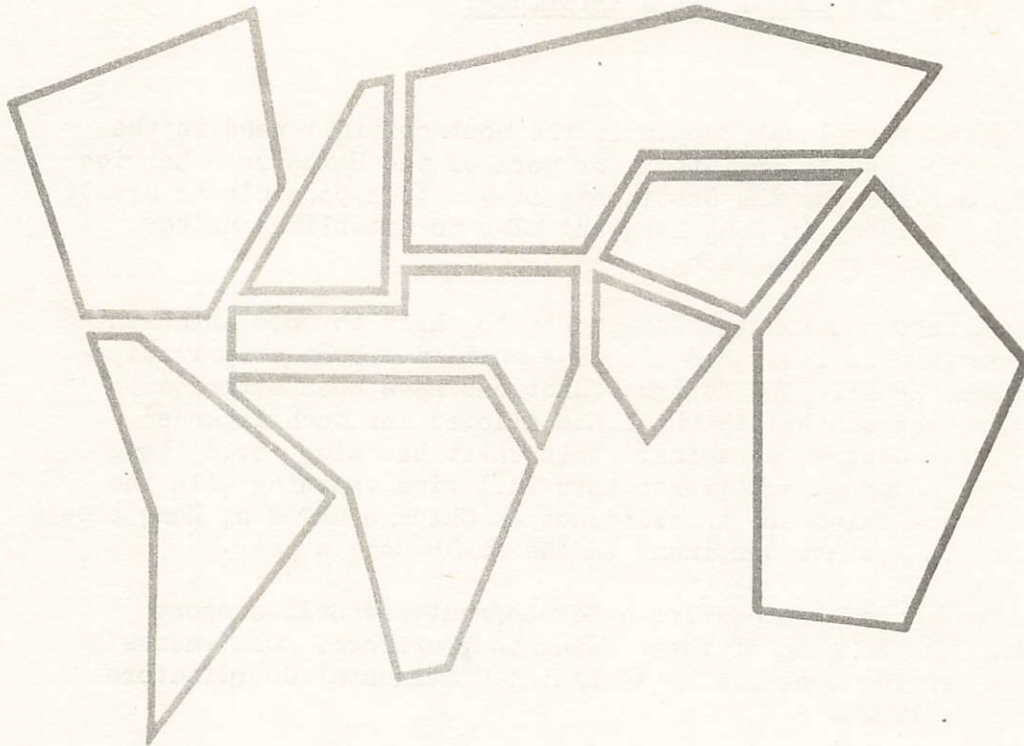
3. Are there additional needs that should be added to our priorities? Consider: Can we add something unique to what is already being done? Are we strategically placed to affect what is happening in this arena?

PART THREE: WHAT "THOSE WHO CARE" NEED (FROM THE ORDER)

1. Some colleagues have given the following examples of the gifts of O:E/EI/ICA to their lives.
 - Life Understanding (one example: the RS-1 screen of limits, possibilities, options and decision).
 - Opportunities to plug into effective work on some of the world's worst contradictions.
 - Colleagues who are examples of the General, the Wise One, the Poet, the Saint.
 - Priorship Training.
 - Methods, materials, and corporate structures that help me figure out what is going on in this chaotic time, and where I am called to respond.
 - Interchange with colleagues working on the same contradictions.
 - Learning from and contributing to a global network which is serious about releasing the gifts of every human being.
 - Methods and materials which give me eyes to see the profound in the midst of everyday life.

What have been the most valued contributions of O:E/EI/ICA to your life?

2. Where (in what setting) did/do you experience the gifts you wrote about? (Have they come via mail, phone, circuiter, continental council, weekend course, sojourn in a house, etc.)
3. What programs or services now provided by the Symbolic Order are most important to you? What would you miss most if they disappeared?
4. How can we insure that the full gifts of the Order from developing nations get into history? (See Background Information, Part B, Personnel Statistics.)
5. How can we provide essential Order programs and services to expanding numbers of people globally? Consider the "crunch" on Symbolic Order Assignments and the role of Extended Order. What systems are needed?



CURRENT LOCATIONS

<u>CONTINENT</u>	<u>HOUSES</u>	<u>CENTRUM NEXUS</u>	<u>SYMBOLIC ORDER</u>
NORTH AMERICA	25	1	263
LATIN AMERICA	7		57
EUROPE	9	1	55
NAME	1		10
AFRICA	7		113
EURASIA	1		2
CHINA	0		0
SUBCONTINENT	12	1	140
SEAPAC	21	1	137

FILE

PART

TWO GLOBAL NEXUS EXPERIMENT

APR 30 1960

Methods training for very local people is the most critical need in the next 16 years. With a shift in intent for work of the Nexus from Service to the Houses to Service for the Continents it has been possible to create one more full time Academy in Hong Kong and also to establish another pluriform Student House in Hong Kong.

Pulling the Nexus into two has enabled people to shift to more intensified training on a continental basis and also has enabled a broader participation in the Student House. The Centrum functions have been extended to House personal for responsibility which has allowed for much expanded understanding of the Centrum dynamics. This shift has also moved those that have years of pedagogy experience into full time training with the Academies. These Academies are in residence in Chicago and Hong Kong once a year and travel to another continent in the Nexus once a year.

Two Nexus locations have also enabled a Development and Self-Support intensification. The make up of these Nexus is pluriform. Continents enable the Nexus Centrum Dynamics by assigning Continental Coordinators to work with the Centruns.

APR 30 RECD

Houses of ICA in their present locations have enabled people who come in contact with ICA to experience a covenanted life style, an opportunity to share spiritual values of different religions, and training in methods for all parts of life. These experiences especially in the 3rd world have allowed for tremendous human growth in responsibility for ones nation and its people.

For the future these locations will not only be the locus for continued care but will be the spring board of awakenment for neighboring countries. All countries considered 3rd or 4th world will have ICA locations within the next 16 years. These houses will be pluriform in make up and will offer not only a place to live but also the opportunity to live with many others of different cultures and to plan and create the future, which in turn creates positive change for the world.

These houses will enable continental mobile faculties to expand training in methods in all 3rd and 4th world nations, which will in turn create more people to work with ICA. These houses will also initiate work in the Urban zones.

APR 30 RECD

Scenario: Configuration

RELIGIOUS HOUSE JERUSALEM OR NEW YORK CITY 1986

It is the year 1986, a religious house is situated either in Jerusalem (which is the symbolic city to be the "City of Peace") or New York City (which probably has the most diversity of people in the world). The members who reside in this house come from many different religious and cultural backgrounds such as; Muslims, Jews, Hindus, Christians, and Buddhists. The demonstration here is the practical living style of the secular/religious in forms of reconciliation. There would be time for:

- Rituales together
- Silence (individual meditation)
- Prayers (individual and corporate)
- Fasting
- Dialoguing and studying together

Every week special events would be held with guests from outside. The events are Special Issues Forums, with topics such as; Living Together more harmoniously", "Acknowledging and accepting our differences", etc. Time for studying the Bible and Koran and other religious books could be scheduled in along with Round Tables with special studies.

Darlene Golembo

APR 30 RECD

Scenario 1

THE NEW EMPHASIS ON INTENSIVE FOUNDATIONAL TRAINING

In this year of 1988 a band of training centers has been established with Brussels as the main coordinating office of the band. It is satisfying to see what has been accomplished in training in the last four years. The band has assumed responsibility for coordinating and sharing curricula in life education, courses in priorship training and in methods and materials for leaders in the five key languages.

Each of the continents now has a training center and a mobile faculty. They vary in number for example, Africa 50, Europe 5, India 30, Latin America 10, Seapac 20, and U.S. 10. The centers are holding the complete academy or versions appropriate to their situation in the continent. When no training courses are being held at the training center, the mobile faculties are circuiting the continents serving in special training and courses and in assisting in setting up Human Development Training Schools. Most of the areas, and in some cases regions, are now holding training schools on a regular basis. All others have this as their objective.

THE NEW YORK TIMES - LESTON LUSK: PERSPECTIVE.

... "The Gazette"
... exchanges
... reports which
... for train
... interchanges
... and letters

... no report from
... interchange
... money
... describing
... transferring learnings
... doing common

... believing
... nations

... movement colleagues

... 3rd world nations
... continued global interchange

... ..

800 LUSAKA.

ASSIGNMENT PROCESS.

- ASSIGNMENT T/F NEEDS TO BEAR IN MIND WHEN MAKING ASSIGNMENTS.
1. How many people needed in each location and how many locations
 2. Priorship who is ready & suitable for role of global prior
 3. How make a team in each location with both experienced and inexperienced
 4. Continuity—
 5. Journey os each individual -training needed—
 6. Each location self supporting
 7. Africans and other nationalities represented on July-Aug
Assignments task force, and Assign Commission thru yr.
 8. Pluriformity within each house
 9. Assignment to Commission for 2 years
 10. Commitment to global task (as opposed to personal gain)

ADDED VALUES RE ASSIGNMENT PROCESS.

PROPOSALS.

- Look at how each house member could be trained in skills which allow them to participate in self support—
(Continental) National representation on assignments commission
Assignments for more than one year to one location? Minimum 2 yrs maximum 4 years —
- Configuration and task roles models from each house printed and distributed to globe by June 15th, 1984.
Define those who are globally assignable.—
those who are not assignable beyond their continent
those who are not assignable beyond their area.
- National staff need to be involved in any conferences going on more equable
- Transparent roles need to be transferred to national leadership
Every area create a rationale for the assignment journey for nationals in their area, and circulate to all houses and assignments commissions and T/F, in order that everyone knows available assignable persons for coming year.
That the Assignments Commissions be responsible for getting data from their areas and circulate to globe.

UP FRONT STATEMENT FROM EVERYONE:

Are they:

Globally assignable
Continental Assignable
Area Assignable.

V=200

NEXUS ORGANISATION / PRIORSHIP RE-EVALUATION

FUTURE RECOMMENDATION RE ROLE FUNCTION OF NEXUS/ PRIORSHIP.

1. As Nexus is there to serve the whole order, Budget should be built which enables Nexus presence in every region twice.
2. NEXUS write letters to every locations monthly - 2 ways interchanges.
3. Coordination centre for assigned areas is primary function.
4. create models for national priorship training and assist in implementation.
5. Work though at area level futuristic economic systems.
6. Creating a model which will enable centums to find sources of fund programmes in the regions.
7. Assign more people to development centrum and assign area - troops to special development manouvres in the area in order to release new money eg Zambians to europe for 1 month for development of money for Zambia.
8. Interchange development personal.
9. Non-residential nations ~~budget~~ ^{bank} account .
10. Define operating functions for Nexus relative to the future need.
11. Global representation to global events /councils be more balanced than priority to global priors.
12. Shadow principles of priorship training implemented.
13. We need to look at every one journey and restate that no status or seniority in being area priors also some sort selfsupport assignments.
14. Create advanced priorship training models.
15. Every one tracked in priorship training journey.
16. Assign mobile training task forces per continent.
17. Designate mother superior role per continent to watch over people's journey.
18. Restate priorship principles-eg all assigned people are responsible for spirit care of colleagues.
19. Re-create troika dynamic at every location.
20. Make global priorship more representative of who we are.

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300 LUSAKA.

CONFIGURATIONS

1. Every house be self supporting enabled by continental or areal ventures and job procurement in another location. ✓
2. Assign balanced teams in every location including Nexus and A Area Houssss, inexperienced along with experienced ✓
3. Everyone's training journey needs to include a nexus assignment
4. Create continental mobile training team with 4 training tracks (focus) for next 4 years.
5. Initiate work in the next 16 years in the following countries:
Botswana
Zimbabwe
Malawi
Madagascar
Swaziland
Lesotho

Next 4 years:

Botswana
Zimbabwe
Malawi

on a residential basis.

6. More assigned to Latin America.
7. Start work in Mainland China (yes H K we know that youre already positioned!)
8. Stabilize number of tropps assigned to Europe to focus on indigenizing the movement.
9. Keep number of expats in India stable but not single family - units in isolation and increase the number of Indian persons assigned to the Nexus.
10. North America - 20 persons per Area and 80 in Nexus.

ICA THE INSTITUTE OF CULTURAL AFFAIRS
CONCERNED WITH THE HUMAN ELEMENT IN WORLD DEVELOPMENT

May 15, 1984

To The Continuum; Regions Anchorage, Bombay, Lusaka, Santiago, Tokyo, Toronto; Hong Kong Centrum, and Guild IV, Chicago Centrum:

Our assigned symbolic order staff is now in China for 8 months. We are working with a Regional Team of Extended Order. These families are scattered throughout the region. We could not get them all together for a workshop. So we decided to develop materials for a workshop which can be done by mail.

We wanted our workshop to do these things:

1. Introduce scattered families to some of the key issues and assumptions related to Strategic Order Organization.
2. Get their wisdom on "What the World Needs" and particularly on "What Those Who Care Need."
3. Get each family to think through how they would assign people in each continent.

In two previous mailings, we sent them material which reported on the IERD central event in India. They were asked to think about the implications of the IERD for the next 16 years. So this will also be part of their thinking.

This workshop material is being sent to about 25 families in our region. It is also being sent to some Extended Order who live in other regions of North America. We will be meeting with two groups of colleagues as well, for a face-to-face workshop.

We are sorry we do not have all the results returned yet to send you. Perhaps the material we included and the questions we asked can give you a clue about our concerns. We plan to compile the results and have them ready for the summer council. We hope there will be some ideas about what Extended Order in North America might be assigned to do.

It has been very exciting the past few days to get your models from Zambia, Bombay and Toronto. We look forward to hearing from the rest of the regions who are assigned to work on Strategic Order Organization.

Grace and Peace,

Abe and Janice Ulangca

Abe and Janice Ulangca, For the Rochester Region



BUFFALO
Ken & Fran Schneider
114 Elmwood Park East
Tonawanda, NY 14150
(716) 695-3220

ROCHESTER
Mel & Carol Knapp
192 Raeburn Avenue
Rochester, NY 14619
(716) 235-4673

BINGHAMTON
Janice & Abe Ulangca
3413 Stratford Drive
Vestal, NY 13850
(607) 797-4595

ALBANY
Ellen & Dick Howie
Box 163
Altamont, NY 12009
(518) 861-8077

**B A C K G R O U N D
I N F O R M A T I O N****PART A: HISTORICAL PERSPECTIVE**

"Sixteen years ago we were a small group of 200 people with a common culture and religious heritage. We lived in one location and were engaged in a focused mission. Most of the corporate structures we live out of today were in place at that time. Today our multi-cultural, multi-racial, multi-religious body is scattered across the world in 35 countries, serving the world in a variety of ways. During the past 16 years people have entered our body from a variety of locations which emphasized different aspects of who we are (Order:Ecumenical, Institute of Cultural Affairs, Ecumenical Institute)."

The Order:Ecumenical now comes from these countries: Australia, Brazil, Canada, Chile, China, Denmark, Egypt, Ethiopia, Germany, Ghana, Guatemala, India, Indonesia, Ivory Coast, Jamaica, Japan, Kenya, Korea, Malaysia, Marshall Islands, Nigeria, Peru, Philippines, Singapore, Sri Lanka, Tonga, Tuvalu, United Kingdom, USA, Venezuela, Zambia.

-- Quote & data, Global Task Force Report, Jaipur, India, Feb. 1984

Our current locations (February, 1984): 9 in Europe, 1 in Eurasia (this is the continent which includes the Soviet Union; we have a House in Vienna), 1 in NAME (North Africa-Middle East), 7 in Africa, 12 on the Sub-Continent, 21 in SEAPAC (includes Southeast Asia, Australia, Korea, Japan and Pacific Islands), 7 in Latin America and 25 in North America. Total area and regional houses is 83, plus 4 Centrum Nexus locations.

-- From Global Order Report

"From 1972-1982 the Order's configuration has undergirded the 'turn to the world' strategies of rapid geographic expansion and social demonstration, by establishing Religious Houses in some 30 plus nations. The rewards of this expansion have been rich and various, placing us in dialogue with local cultures, national structures and global bodies, and creating the possibility of an event like the IERD (which would have been undreamt of in 1972). The results of this expansion have been to stretch the available resources of the Symbolic Order into patterns of small houses with large geo-social responsibility, without having the undergirding spirit resources and common sense of mission of previous years.

".... The positioning of our houses and people in such a way as to maximize their effectiveness is required.... (as is a) configuration strategy which will enable the growth of new forces... (and creation of) the in-depth secular religious body whose task is caring for two million settlements and 54 Areas.... "

-- Global Configurations Strategy Lab, Process Summary, July, 1982

PART B: OUR CURRENT SITUATION

SYMBOLIC ORDER PERSONNEL STATISTICS (1982 Figures)

"The total number of Symbolic Order members has decreased from 1260 in 1980 to 1076 in 1982 while the number of locations has remained fairly constant. The decrease in (Symbolic Order) numbers represents a loss in trained leadership.

"Between 1/3 and 1/2 of O:E come from rural villages of developing nations. We are operating with English as our primary medium of communications. Numbers of new Order members in 3rd world nations cannot read and write English.

"The 298 people under assignment located in North America and the 308 in Africa make up more than 1/2 of the Order. Over 1/2 the Order are citizens of North America (478); more than 1/4 are citizens of African nations (279).

"Over 1/2 the people in both the Sub-Continent (India, Pakistan, etc.) (52%) and Black Africa (63%) are not considered moveable at this time.... Out of a total of 1076 troops, 530 are moveable, 228 are difficult to move, and 318 are not moveable. (Those "not moveable" include people assigned to pursue professional careers, consultancy assignments, and those restricted by language, visas, health and extended family obligations.)

"We have 1/3 of our 530 mobile troops living in the . . . centrum nexus locations." (A centrum nexus is a coordinating point for a large hunk of geography. For example, Chicago Nexus serves all of North and Latin America. We now have four Centrum Nexi, located in Chicago, Hong Kong, Bombay, and Brussels.)

MOVEMENTAL STRENGTH

"The strength of movemental forces in the regions affects the missional potential of the Order. We can create short-term voluntary troops when that's useful to the mission and that changes the configuration.

"We have no consensed upon, objective criteria for evaluating movemental strength regionally or areally.

ECONOMIC AND LEGAL REALITIES

"The economic life of our body consumes 50-75% of our troop strength (self-support, development, and management).

"North America is responsible for a larger part of the global budget, i.e., developed funds for ICA and order income for O:E trust/task funds.

"There are some places where our current modes of self-support are difficult, because of such things as visa restrictions and rural locations . . . There are places where our visas are tied to working in projects, or where political vulnerability requires positive response to governments' request for programs."

-- Global Configuration Strategy Lab, Situation Analysis, July, 1982

PART C: PRINCIPLES AND ASSUMPTIONS FOR RECONFIGURATION

CLASSICAL PRINCIPLES OF ASSIGNMENTS

1. Assignments are made in a history-long, world-wide context.
2. Assignment configurations fulfill the missional demands.
3. Every individual is key to the global mission.
4. We have all we need to do the necessary task.
5. Each location is equally significant for missional expenditure.
6. Every assignment is a global assignment.
7. Every assignment honours the individual.
8. Every house is a missionally effective unit.
9. Corporate wisdom and individual recommendations are held in creative tension.
10. Every assignment is worth the expenditure of one's life.
11. Everyone is responsible for the whole mission.
12. Anyone can play any role in any location.
13. Assignments are a symbol of obedience.
14. Assignments are consensed by the Order, announced on its behalf, and offered up to history."

-- From the Global Assignments Task Force Report, July, 1981

1984 CONFIGURATION ASSUMPTIONS

1. That we will regrid within the continents.
2. That personnel and locations will honor the 15% and the 85%; north and south; urban and rural.
3. That strategic consolidation will be held in tension with geographic care.
4. There will be openness to new configuration units potential via Extended Order responsibility.
5. That we will create expansion guidelines for the future.
6. That we will lose some people and gain many more.
7. That regional development release points will be activated globally. (The amount of program checks will be tied to the percentage of the funding bottom line raised.)
8. New configurations will affect and force new operational polity.
9. The primary task throughout the globe will be the Human Development Zone, yet there will be some unique functions in some houses.
10. Special "outpost" assignments may be made within a specified time frame.
11. Each zone/house is a self-supporting unit.
12. There will be a bold move by September, 1984.
13. We need to rearticulate the function and role of the nexi.
14. We will have more big houses, yet some small.
15. We will give special value to: international capital cities; framing; economic stability; political trends.
16. We will have a strategy for ASEAN (Association of Southeast Asian Nations. Includes Australia, Philippines, Indonesia, Malaysia, Thailand, etc.)
17. We will consider IERD opportunities, especially in relation to opening new areas.
18. We will consider the possibility of a new grid and nomenclature (for example, province).

MAY 08 REC'D

SPHERE EAST					SPHERE SOUTH					SPHERE WEST				
	84	88	92	96		84	88	92	96		84	88	92	96
S U C B O N T I N E N T	84	88	92	96	S O U T H A M E R I C A	84	88	92	96	N O R T H A M E R I C A	84	88	92	96
	Bombay * Delhi Madras(H) Calcutta Dacca	Karachi				Caracas Lima Buenos Aires Havana (K) Mexico City Rio de Janeiro						New York Chicago* Montreal San Fran. (L.A.) Houston Edmonton		
S E A P A C	84	88	92	96	N A M E	84	88	92	96	E U R O P E	84	88	92	96
	Tokyo Manila Singapore Sydney Suva Bangkok					Cairo Istanbul	Algiers	Teheran	Beirut Addis Ababa		Frankfurt Paris(B)* London Rome Madrid	Stockholm		
C H I N A (North Asia)	84	88	92	96	B L A A C F K R I C A	84	88	92	96	E U R O A S I A	84	88	92	96
	Canton(HK)* Shanghai	Beijing Chungking	Lhasa Ulan Bator	Nairobi Abijan Kinshasa (L) Lagos		Johannesberg	Douala	Budapest (V)	Warsaw		Moscow Kiev	Tashkent Irkutsk		

Handwritten signature

* = Nexus

In the configuration model we are presenting, the three spheres are the focus. In each sphere in 1984-88 there would be twelve Houses for a total of thirty-six Houses in thirty-six areas. In 1984-88 the Order would commission three new Houses: in Area Dacca, Area Bangkok and Area Istanbul. To reach all fifty-four areas we would commission six new Houses each four years: two in each sphere. (see phasing chart)

In 1984-88 we would assign 250 persons in Sphere East, 240 in Sphere South and 310 in Sphere West. The recommendation is that there be at least 15 persons per House, 15 in each Nexus in Bombay, Hong Kong and Brussels, with Chicago having 75. The three newly commissioned areas would have five persons assigned in 1984. Dacca might operate out of Calcutta, Istanbul out of Cairo, and Bangkok out of Kuala Lumpur. These five persons would begin the process of structural care for their assigned areas.

Due to the trend of the negotiations on the future of Hong Kong after 1997, we recommend regriding SEAPAC and China to include Hong Kong and Taiwan in Area Canton. The present Area Hong Kong would then have to be regrided and renamed.

In the final stages of preparing this model we found it impossible to reach a consensus on the issue of a nexus, i.e. its present functions, its future role, where it would be needed, serving what geography (if any), its relationship to the region where it is and to the House in that region, and how many there should be. We did, however, agree that the most important function of a nexus is to provide objective, global presence, and that it is not administrative in the first instance. In 1974 we began the ten-year Nexus Experiment; it seems appropriate to be raising these questions now.

Some of us thought three nexus locations would be best: in Chicago for Sphere West, Caracas for Sphere South and Hong Kong for Sphere East. This would permit an increased number of staff to be assigned to areas and Houses rather than to nexus locations. This would also respond to an intuitive feel that the Order would support a decrease in the number of nexus locations.

Some of us thought six locations would be best, even moving toward nine by the year 2000. The six might be in Bombay, Caracas, Chicago, and Nairobi which would serve Black Africa and NAME, and Hong Kong which would serve SEAPAC and China, and Brussels which would serve Europe and Eurasia. This would further decentralize centrum functions, place training centums into the continents, and bring service bands closer to the local.

We're finally presenting a model of four nexus locations with three centums: Development, Management and Research/Training. We saw difficulty in recommending a dramatic decrease in the number of Houses while increasing the number of nexus locations, although we continue to be concerned about how to "focus on Sphere South" while providing global presence from outside the sphere.

Our highest value was larger Houses in order to be demonstrations of futuristic lifestyle and to be able to all strategic programs from each House. We imaged needing 1,000 assignable Order members in the year 2000.

FUTURE DIRECTIONS	INTENT/VALUES	IMPLICATION FOR MBU
MULTI COMMUNITY DEV'T	Towards concretion of HDZ Reach 2 million villages Communities inter-related develop real expertise	Short term locations 3rd. World emphasis urban communities "5" nations strategy (or 7 Or..) troop commitments to "x"nations
STRUCTURAL METHODS IMPACT	Accomplishes structural reformulation Demonstration of reconc- iliation Influence in high places	Urban centres Major global networks
EDUCATION DEMONSTRAT? ION SCHEME	Felt need around world Direct impact 30 years experience	Cluster teachers Few initial locations 1 demonstr'n for globe of cradle to grave educ'n Do 1/ sphere
MYTH FRAMEWORK RECREATION	Relevance of O.W. imagery Unified story Media arena Deals with the contradict- ion of meaninglessness	Few locations - high capital investment (e.g. movies/media) many locations-1/1 approach
SPIRIT CONSCIOUSNESS	Handles global perplexity Foundational to pluriformity Tells why doing what we are Enables personal story	Clarity in Pluriform context Forged out of corporate engag- ment Involves multi-cultural units Intermediate-size Houses Enough locations & regular events
GLOBAL ETHICAL AWARENESS	Bridging N/S gap Shaping values creation Historical trend Creates one planet resp- onsibility	Geographical spread Possible small Houses Reach masses Release economic resources Participation with other groups Using vast expertise of NSC/ GAB people
ORDER ECONOMIC DEMONSTRATION	"Tame the Tyrant" Discerning the rev'y stance Alternatives for families and communities Beyond hand-to-mouth	Strongholds and local spread Self support centres Tie in with intensive training
INTENSIVE FOUNDAT- IONAL TRAINING	Equipped to do task Build pluriform order Everyone a prior	Training centre dynamic Training assigts.. NST - 1/continent Training Centrum Accessible to everyone Formal dynamic and local dynamic
NEW RELIGIOUS- SECULAR STYLE	The edge of humanness Foundational to pluriform Carries us in to all situat- ions	Pluriform unit assignments House life a demonstration What Order is wherever it is Adequate numbers in Houses to be dem'n of community Extensive hosting

REFLECTION:

What Struck You?

The media possibility.
Imaging spheres to focus our work
Prioritizing Continents and Nations
The Future Directions seem contradictory relative to
configuration requirements. Could do them all but would we sacrifice radical
edge and focus?

Threads through the Values?

Amazed how our earlier three strategies are stated here
- Contextual Re-education
- Spirit Re-motivation
- Structural Reformulation

On the Implications?

Going to be in strength where we are with some shorter
term manoeuvres.
The urban will be a focus as we concentrate on third world
and rural.
Geographic spread
Houses/units will be pluriform
Intensified training
.....assigned to further brooding prior to PSU Week II on MBU

Recommendations for that the Order do to respond to the world's needs:

○ TELLING THE GLOBAL STORY

Publish a book and articles
Significate global events
Document global unity

X DEMONSTRATION ECONOMIC SYSTEM

Experiment with economic system within the Order
Viable economic system
Global self-support system in each location

△ DEMONSTRATION DEVELOPMENT NETWORKS

National development models
Help design national-local networks
Development methods for engagement of the 4 sectors
Multi-community demonstration
Global reconciliation force
Strategic assignments model

□ DEMONSTRATING PRIMAL COMMUNITY

Every House a formation center
Demonstration religious house life
Viable demonstration of community lifestyle
Recruit more educated people

* SPIRIT TOOLS DEVELOPMENT AND MARKETING

Marketing of spirit tools
Do ER-I course massively
Teaching methods of reflection and story
Religious studies curriculum

Continue experiment with Spirit forms
Create tools that push the Other World

> EQUIPPING ORDER MEMBERS WITH LIFE SKILLS

Provide quality education for the Order members
Priorship training for the Third World (50% by 1986)
Global Academy expansion

∩ APPLIED EFFECTIVE METHODS

Adapt consensus methods
Concentrate on LENS
Make LENS our master tool
Teaching planning courses
Design and hold powerful programs for women

↳ CREATING NEW PHILOSOPHICAL BASE

Intense intellectual re-tooling
Concentrate on Knowing and Being

↓ LIFE EDUCATION DEMONSTRATIONS

Demonstration education structure
Provide life education center
Create education demonstration in society
Publish book on total life educat
Education publication center

What does the world need in the next 16 years?

○ FUTURIC LIFE STYLE

- Urban development models
- Significant engagement
- Communities experience power over destiny
- Demonstration voluntary simplicity
- " futuric lifestyle
- Respect for ecology
- Demonstration economic lifestyle

X SUSTAINING ETHICAL FRAMEWORK

- Plitical philosophy (neither capitalism nor communism)
- Trans-religious framework
- Global ethical system
- Enforcement of human rights
- Rights of minorities

△ NEW GLOBAL ECONOMICS

- Global-local economic system
- New economic system
- New economic order
- New economic forms

∞ RELEVANT EDUCATION SYSTEMS

- Education for living
- Education geared toward vocation
- Models for life education
- Education for life
- Relevant education systems
- Life education system

□ PARTICIPATORY CONSENSUS-BUILDING PROCESS

- Reconciliation in Mid-East
- Radical demonstration of consensus building
- Radical peace-making
- Global polity style
- Effective methods of conferencing
- Participatory management technology
- Model for global disarmament
- Nuclear freeze

↓ TOOLS FOR DEPTH HUMANNESS

- Spirit-sustenance tools
- Means to individual repentance
- No one needs to hate

* PROVIDING BASIC NEEDS

- Economic distribution models
- Plan for poverty gap
- No one needs to starve
- Malaria eradication in Africa
- Ensure basic skills
- Global literacy at 80%

> DEMONSTRATION OF GLOBAL UNITY

- Motivating global story
- Demonstration of globality
- Unifying events
- Pluriform communities that work

From the Panchayat papers:

"This is a pull together out of the trek of the beginning of an initial screen of configuration values. We tried to look in six or eight different ways at what the Order is saying about how to form ourselves across the world. It's like we are already ready to add a couple more and change some, so it is very initial but we do think it does reflect what is going on with the whole Order. And these are finally dynamics.

1. Locally based units serving zones of MULTI-COMMUNITY DEVELOPMENT.
2. Units capable of INNOVATIVE SELF-SUPPORT locally or on an interrelated basis at an area or continental level.
3. REDEFINED NEXUS TYPE LOCATIONS with an INCREASED TRAINING FUNCTION and more DECENTRALIZED BUREAUCRATIC FUNCTIONS -- if we were to do this one now we would say "reconsensed Nexus functions."
4. Effectively composed units (namely thinking through the composition of the team) that demonstrate both the PLURIFORMITY and the QUALITY OF LIFE of simple elegance that we intend for the whole globe.
5. Units that allow for the EXTRAORDINARY FORCES AND ROLES required by the newly emerging dimensions of our mission.
6. Units that enact COMMON GLOBAL STRATEGIC THRUSTS as well as MISSIONAL EMPHASES PRIORITIZED BY CONTINENT.
7. Units that provide all Order members with SELFHOOD AND PRACTICAL SKILLS as well as LARGER UNITS THAT PROVIDE REGULAR TRAINING PROGRAMMES.
8. Units capable of EXPANDED GEOGRAPHIC IMPACT without necessarily expanding the number of residential bases.
9. Units capable of handing major missional work with various GLOBAL STRUCTURES -- how are we going to follow up the UN, the World Bank?

These dynamics are not mutually exclusive. Many Houses could have several of these dynamics in them. We did not hear anybody talking against all of these units being a religious house dynamic and all that we would do with that. You wouldn't send people out for two years with some kind of "time off" image.

It would be the presence of the Order in whatever forms we create."

Panchayat's 9 Futuric Directions:

Multi-Community Development
Structural Methods Impact
Education Demonstration Scheme
Myth Framework Recreation
Spirit Consciousness
Global Ethical Awareness
Order Economic Demonstration
Intensive Foundational Training
New Religious-Secular Style

Hong Kong Nexus 9 "Responses to World's Needs"

Demonstrating Primal Community
Demonstrating Development Networks
Life Education Demonstrations
Telling the Global Story
Spirit Tools Development and Marketing
Creating New Philosophical Base
Demonstrating Economic Systems
Equipping Order Members with Life Skills
Applied Effective Methods

NOTES FROM CONVERSATIONS ON:

- ASSIGNMENTS Need clearly stated Continental priorities
No. people not available for global assignment
Phasing assignments and maintaining momentum locally
Assignments to Management Centrum - too few equipped for task.
Holding balance between longer assignments, maintained globality
Need time and modes for real dialogue over assignments
There is from time to time some need for specialisation but need to avoid little kingdoms being built.
How dramatize assignments to the Movemental/Extended Order.
Emphasis needs to be on building the movement in the local rather than on "long term assignments"
Do we move to assigning people to spheres or continents for assignment within by continental structures?
- PRIORSHIP AND POLITY Do we need to continue with Area and House priors in Area Houses and if so what is the dynamic we are trying to do?
Is priorship the future mode for society?
Role, function and term of the Panchayat
Formal priorship training
Avoiding liberalism re priorship assignments
Is priorship the future mode for society?
Classes of the Order re vocational journey
Intentional "moving out" of global priors
What is role of prior? corporate priory? first among equals?
- NEXUS/ CENTRUM BANDS Operations - gap in role
Built centnums off of images of the private sector (divisions). World is requiring something more.
Role of Nexus is not administration but globality; key to future forms is objective, global presence, not practical
Training is key
Maybe three Centrum bands: Development, Management, Research/Training
- INTERCHANGE What is effective information?
How get computer
Determining the applicability of global learnings
Imaginal presentation suitable for the globe
What level of English proficiency is required?
How influence global strategy between global gatherings
Collegiums are global happenings

RELIGIOUS HOUSE CENTRES with an emphasis on functional training

STRATEGY: This strategy consists of the Order being organised into Religious House Centres. The Religious House would be the demonstration of futuristic living patterns - a repository of skills and programmes. The major task would be Intensified Functional Training - both for Order members and the community at large. This training includes education in life skills, effective planning and consensus-building, vocational programmes. It will be done with all four sectors, all ages, and will be global in scope.

N.A.	L.A.	EUR.	NAME	AFRICA	SUB-C.	SEAPAC	EURASIA	CHINA
N.Y. 1B	Car. 1B	Lon. 1B	Cairo 1A	Nair. B 3B B	Bombay 1B A 4. A A	Tokyo 2B B	Bud'st. 1A	
Mtl. 1A	Hav. 1B	Paris 1A		Kinsh. 1B	Delhi. 1B	H.K. B A 3 A		
Chicag 1B	Mex. 1B	Rome 1A		Abj. 2A A	Cal. 1A	Sing. 2A A		
Hous 1B	BuenA 1A	Efrt. 1A			Madras 1A	Syd. 1B		
Edm. --	Rio 1A	Madrid 1B				Suva 1A		
S.F. 1B	Lima 1A							

A House = 15 People

B House = 27 People

Scenario Working Group on "Different Places Emphasize Strategies"

Strategy Statement

Each House, while still responsible for the whole mission, would be assigned to focus on a particular aspect of our global strategy.

The future directions could be assigned to the Houses in a continent, e.g.:

- Multi-Community Development -- Africa
- Structural Methods Impact -- North America
- Education Demonstration Scheme -- Eurasia
- Myth Framework Recreation -- Europe
- Spirit Consciousness -- Latin America
- Global Ethical Awareness -- Sub-Continent
- Order Economic Demonstration -- China
- Intensive Foundation Training -- SEAPAC
- New Religious-Secular Style -- NAME

	800 members	930	1060	1190 members
108.	54 Houses	62 Houses	86 Houses	108 Houses
	30 Areas	<u>New Areas</u>		54 Areas
	1984	Bangkok Warsaw		
	1988	Riyadh Karachi	1992	1996
		Dacca Douala		2000
		Beijing Johannesburg		

Scenario Working Group on "Different Places Emphasize Strategies"

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	30 Areas	<u>New Areas</u>		54 Areas
	1984	Bangkok Warsaw Riyadh Karachi Dacca Douala Beijing Johannesburg	1992	1996 2000

STRATEGY STATEMENT

DRAFT 2

Simultaneous Initiation in all locations of the 9 Future Directions in the 3 Arenas

- . Direct Societal Engagement
 1. Multi-Community Development
 2. Structural Methods Impact
 3. Education Demonstration Schemes
- . Global Spirit Declaration
 1. Myth Framework Recreation
 2. Spirit Consciousness
 3. Global Ethical Awareness
- . Order as Global Demonstration
 1. Order Economic Demonstration
 2. Intensive Foundational Training
 3. New Religious Secular Style

30 Houses /25 people

3 Nexus/17 People

	WEST (10)	SOUTH (10)	EAST (10)
H	London	Abidjan	Sydney
O	Vienna	Lusaka	Tokyo
u	Rome	Nairobi	Manila
S	Paris (Madrid)	Cairo	Taiwan (H.K.?)
E	Frankfurt	Buenos Aires	*Bangkok
S	Houston	Lima	*Bangladesh
	Los Angeles	Rio de Janeiro	Bombay
	Montreal	Mexico City	Calcutta
	New York	Kingston	Hyderabad
	Chicago	Caracas	Delhi
			* New Areas
NEX.	Chicago	Caracas	Hong Kong

MAY 08 RECD

Fang

INTERCHANGE PEOPLE

STRATEGIC ORDER CONFIGURATION

April 1964

Bombay Region

Scenario A

In moving towards reconstructing structures at all levels of the Order, the values of global coverage, pluriform configurations, and area demonstrations that address a primary contradiction of the area, e.g. the gap between rural and urban, are the major factors behind the following model for Order organization.

Global Rationale

Every area would have at least two houses, with one being an urban centre, the other a rural centre, or some other similar configuration which holds the tension for the primary contradiction in that area. Some areas may have additional houses or centres because of a unique missional function; e.g. Area Nairobi and national replication.

Each house would be a demonstration of pluriformity. Houses should have at least 10 persons assigned who are considered internationally assignable.

The coordination function carried out by the central bands would be continued but it would be more dispersed, both in the number of coordination sites, as there would be a move toward one per continent, as well as in assigning people to carry out development and management functions in each area rather than concentrating them in large centres. Each centre should have at least ten and no more than 20 unless it is carrying out some special roles, i.e. student house.

Subcontinent (using the general rationale)

Area Bombay

There would be three houses in Area Bombay plus the continental coordinating centre would continue in Bombay City. The Chikhale House and Training Centre would be the urban or urban/rural transition house and the Jawale House would be the rural house and training centre. In addition a third special function house located in Malivade would be a demonstration education centre. The following descriptions will outline the intent and function of each.

Chikhale

The intent of this house would be to research, demonstrate and develop an effective training mode for facilitating the transition of rural villages into a functioning rural-urban community. Located on the fringe of New Bombay, it is in a unique position to harness four-sector coalitions to accomplish this intent, not only in the cluster and block,

but throughout the entire Raigad District which finally will encounter the same rural/urban transition.

A second intent is to explore and demonstrate a new mode of catalytic development in the nearby state of Gujrat, through consultative relationships and establishing functioning coalitions.

Training four-sector networking, regional coordination and interchange would be the primary modes of operation with a focus on building a four-sector movement. The staff would consist of 20 nationals and five extranationals. The self support base would be consultancies and business ventures. New Skills Training would become a self support and internal training programme combined.

Jawale

The intent of this house would be to research, demonstrate and develop an effective training mode for facilitating the acceleration of rural village development across Maharashtra. Utilizing the new training facility as a resident training facility and base camp, teams would circuit to all of the nine cluster/block projects except Chikhale and Maliwada to facilitate catalytic development. The emphasis would be to do four-sector coalitions on a block level.

Again, training, four-sector networking, regional coordination and interchange would be the primary modes of operation with a focus on building a four-sector movement. The staff would consist of 20 nationals and five extranationals. The self support base would be courses, consultancies and an agribased business venture.

Maliwada

The intent of this symbolic location would continue to be as a demonstration, but with the emphasis on education. From 1984-1986 the emphasis would be to establish an education ashram that would provide a residential training programme for primary school age children of the Order staff on the Subcontinent. By 1987 a student house would also be established in Maliwada using the training centre as a residential training facility. In conjunction with these education programmes, a self-support scheme based on agriculture will be developed both for self-support and as an integral part of the curriculum for primary and middle-school age students in these two programmes.

The underlying intent of the education scheme is to address a primary contradiction in the Subcontinent relative to relevant images and modes of training children for the 21st Century. Education structures need to be a prime target for impact and social change on the Subcontinent.

The staff assigned here would also have responsibility for establishing consultancies and catalytic roles in the state of Madra Pradesh relative to ongoing development. The staff would consist of 15 nationals and 5 extranationals. Many of these would be involved in managing the agricultural enterprise as the primary self-support venture. The present Maliwada House would be used as the training hostel for the children, and the training centre would be primarily the staff house doing the agriculture demonstration initially and later the training centre would be for the student house.

Bombay City (Nexus)

The continental coordinating centre would be located in Bombay and would continue to function in all four centres. A staff of 5 extranationals and 15 nationals would be the staff.

Area Delhi

Area Delhi would continue the urban house and project house. The urban house would have 10 staff, 7 nationals and 3 extranationals. The project house would also have a similar configuration.

Area Calcutta - similar rationale to Delhi

Area Madras -

Area Madras would continue the house in Bangalore with 7 nationals and 3 extranationals. A second house would be established in Sri Lanka.

Area Dacca - probes with the possibility of house(s) in the next 4 years.

Area Karachi - probes with possibility of house(s) in the next 2 years.

Scenario B

Firstly, we look very deeply at 10 points. We are now working in 32 Areas 103 Houses with 750 people. Our work will be structured functionally under 1) training 2) IERD advantage 3) replication 4) framing the work.

Our discussion on House locations is as follows. In Bombay Areas there would be 16 people, 10 in Development Centres and 6 in Management Centres. Chikhale would be an urban project with 20 people. The main intent of this House would be to work as the Panvel Block, circuit to Gujarat. Ten people in Chikhale would be Research and Operations Centres with the intent of creating training curriculum, doing consultancies and also self-support. Pune City would also be an urban project with 10 people doing NST, holding the dynamics of training, self support development and research. In Jawale, 20 people would be doing a rural development project with the intent of working as a block project and circuiting to other projects. Nagpur would be an urban project with 10 people. The intent of this House would be research, development, creating training curriculum, setting up consultancies and development circuits to Madhya Pradesh. Tembhurwahi would be the associated rural development project with 20 people. It would work as a block project, implement government schemes, research and development and consultancies with Madhya Pradesh projects as a circuit. Area Delhi would be an urban House with 10 people. The main emphasis would be training curriculum. The associated rural project would be Faridhabad, with 20 people working as a block, circuiting and covering the area. In Area Madras, we would have a replication module for Karnataka Zone with 20 people covering the area by regional circuiting and course consultancies. Area Calcutta House would work with the bustees, circuit, and do training curriculum and courses with 20 people.

So the image for the Subcontinent is in each area having the structure of an urban project with an associated rural demonstration project. A major focus would be to move Pakistan, Nepal, Bangladesh, Sri Lanka with accompanying replication in India, as in Kenya and to use our IERD advantage. This module will be suitable to use all around the globe as possible. But we need to study the geography and national situation very deeply.

Global Centrum Board

We recommend that we have 6 coordination centres in the globe, moving toward having coordination centres in each of the continents. Each of the coordination centres will have four centres, development, operations, research, and management. The number of people assigned to each centrum depends on the demands of the particular continent. They will be very closely related to Regions and Areas activities. Also there will be regular dialogue between these 6 centres. Each of the centrum bands from the 6 centres will meet together once a year and will talk about the global strategy for their centres.

Function of Chicago Nexus

Chicago will remain as a global coordination and gathering centre for the globe. When we have more coordination centres, ultimately the number of staff there will be reduced and spread out through the 6 centres. The Panchayat will coordinate from Chicago. Regarding the facility, the ground floor will be rented to different businesses. The second floor will be used for training and meeting purposes. The next 3 floors will be used for living space for Chicago staff. The rest of the upper 3 floors will be used as a lodging and boarding place for the self support ventures. That will give a good amount of self support income.

Recommendation for CommissionsFinance Commission

A finance commission will be located in each of the coordinating centres. The commission will be made by a cross section of Areas and Regions representatives. They will meet every two weeks and plan for disbursement, development, and management will be coordinated with the finance commission. Each month, the finance commission will prepare the summary of disbursement and projection of funds. A report will be sent out to all of the houses.

Legal Commission

The legal commission will meet at least every quarter and talk through the property and legal things needing to be dealt with. Also the commission will prepare the comprehensive list of property we have in the continent and publish the property list and send out to all the houses. There will be a property check list to check property every month, what we have, what we lost, what new things we bought and assign some one to keep strictly accountable. A few persons need to be official authority signatories to sign legal documents.

Assignments Commission

Assign cross Area or Continent wide representatives in the Assignments Commission. Try to keep the assignments made in Order Council, as much as possible, except where critical changes need to be made. Where changes need to be made, consensus should happen with a larger group than the commission, updates should be published and sent out to all the houses.

Order Life Commission

Order Life Commission needs to keep the records of each order members journey-- when they join the Order, key assignments taken, abilities, where they need to work, what kinds of training are required, etc. Those who are with the Order more than 2 years, the commission needs to consider long term life insurance for. . . . having individual conversations on their long term commitment to the Order. need to be hid. If a person brings their wife or husband into the Order, and the spouse starts living in the House, they should be treated as Order members and have stipends and food money, marriage money and care money the same as anyone else. If possible, the marriage money needs to be given before the marriage, or part of it. The commission needs to consider the further education of some of our Order members. Those who want to take examinations should be able to prepare, as long as the study is not more than 3 months. Also, our staff should be exchanged with other institutions temporarily for their own vocational journey.

Guild
IV

1,2,3,4.

p 98

May 2, 1984

Dear Colleagues,

These scenarios on Strategic Order Organization hold within themselves indications of recommended directions for the future. To begin to discern these directions put the five scenarios side by side and see through them.

In the process of doing these scenarios we have been deeply addressed by the book and one hour video of the Global Brain by Peter Russell. The video reveals indicatively that the Consciousness Revolution will be ahead of the Information Revolution by 2000.

The underlying question that began to emerge as we built these models was how do we position ourselves to give form to the consciousness revolution?

Our perspective for the past ten years has necessarily been on productivity and generalship. We sense that a new perspective, a new standing point, yet to be created is awaiting us- a perspective which includes interior expansion of consciousness and the depth honoring of the roles of poet, sage, spirit guides- roles created and recreated by the Urs across the globe.

The Fullness of Life is Yours,

Guild IV, Chicago Nexus

1. *Reciprocity is necessary*
- could take many forms.
2. *Interior expansion of consciousness - Key*
3. *Business + outpost (temporarily)*
4. *Geo. Coverage still an vision 2.*
5. *Commission on Movement, 107*
6. *Decentralize :*

GLOBAL NETWORK SCENARIO

ORGANIZATION STRUCTURE

This scenario calls for nine continent/area strongholds each containing forty-five area locations by the year 2000 or a total of fifty-four areas. Each of these locations would begin with thirty symbolic order assigned and at least thirty assigned to outposts in the area. They would be expandable to up to 100 people by the year 2000. The globe would be regrided into nine new continents and the suggested stronghold locations would be:

- Europe-Brussels
- Black Africa-Nairobi
- Middle Asia-Bombay
- Pacific-Manila
- North America-Chicago
- Latin America-Mexico City
- Australia/New Zealand-Auckland
- Eurasia-Vienna
- Orient-Hong Kong

Each Continent/Area or Area Locus would consist of six guilds containing a minimum of five adults in each guild:

- Formation
- Program Operations
- Management: Institute/Order
- Development
- Research
- Training/Self Support

All functions will be tied together by function in a continent and throughout the globe.

POLITY

The Panchayat including the deputys would be assigned to continental strongholds and would meet quarterly. Their role would include articulating the needs of the globe and the global consensus from the grassroots perspective, global interchange, research, and the guarding of the spirit deeps.

Each continental/area or area locus would have a troika of six people made up of couples and singles. One would be assigned to each Guild as the prior of that guild.

TRAINING

Three to six global training centers would be established. (Three to start with) Suggested locations might include:

- Brussels
- Nairobi
- Hong Kong
- Sudtongan
- Chicago
- Caracus

Training would include spirit methods, intellectual, basic skills, physical training, economics, the Ur dynamics; second languages; and human development field training. It is imaged that at least thirty people would be in this formal training from each continent at any one time.

OUTPOSTS

Symbolic, movemental, and/or extended order would be engaged in outposts such as urban, rural, or structures. These outposts could be temporary or longer term and may hold several functions of the area houses.

SELF SUPPORT

Self support will be associated with the training guilds to provide marketing methods and other training with particular emphasis being given to ventures.

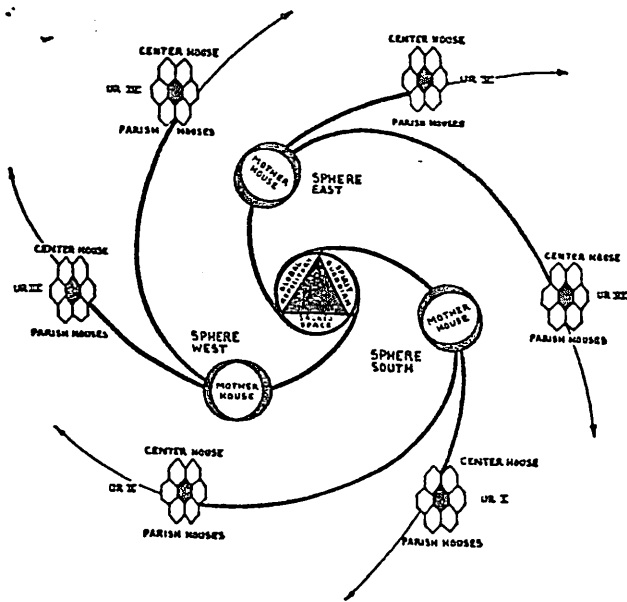
TIMELINE

	1984-88	1988-92	1992-96	1996-2000
Continents	6	7	8	9
Areas/Continent	4	4	5	6
Training Centers	3	4	5	6
People/House	30	50	80	100

OTHER VALUES

Holding the tension between centralized and decentralized, simple versus complex, and rigid versus flexible organization.

THE FOUNDATIONAL PLURIFORMITY CONFIGURATION



Contextual Statement: The earth is moving toward massive social change that incorporates diverse patterns into ~~one~~ conscious planet. At the same time social fragmentation among nations and peoples of differing perspectives is intensifying.

The Foundational Pluriformity Configuration covers the geography with the downbeat on what the world needs through the ~~screen~~ of the spheres. The diversity of peoples are honored through an ur approach to Order settlement around the world. Research is focused toward the diversity of gifts of the urs in the context of the globe.

Proposal: To cover geography, to birth pluriformity and to care for the Order through the use of the 6 URS as the primary configuration screen.

Level I: We propose 3 "Mother Houses" (Europe, India, and Latin America) whose functions would include, among others: provision of re-creation facilities (retreats, relaxation, health, etc.), research and data repository, and sphere logistics (general support systems). Worship space would consist of chapels following the world's major religions and individuals would worship given their religious persuasion.

Level II: We propose 6 "Center Houses" (1 per UR geography, strategically located) whose functions would include, among others: research, teaching (spirit tools and 2nd language skills) and formation (journey). All religions would be symbolically represented in the worship space (no campaign or ICA decor). Centers would also be the network hub for research operations, development and management support systems for their geography.

Level III: We propose 36 "Parish Houses" (6 per center) to be strategically located whose functions would include, among others: research, training in practical methods for program support, and programs throughout the geography. The predominant local religion would be practiced.

Transition: In the year 1984-85, three teams (30) people will be assigned to locate facilities to establish the 3 Mother Houses (1 per sphere). If we already are located in suitable facilities in any spheres, the Mother House could be located in those facilities. The intent is to have the Mother Houses established and functioning by July, 1985.

In the year 1984-5, six Center House locations would be established for the 6 URS. The number of people assigned would be large enough (75) to research locations and timeline the establishment of the 6 Parish Houses.

Some of our existing locations might be used, but enough change would be made to demonstrate the UR orientation.

By 1988 "Global Council", the 6 Parish houses of the 6 Center houses would be on location.

Exceptional Information:

I. The program thrust would have an emphasis directed at the contradiction in each sphere. For example:

WEST - Empower Vocational Integrity through;

1. Simple Life Styles-North America
2. Youth Engagement-Europe
3. Quality Work Life- Eurasia

EAST - Empower Diversity through;

4. Woman's Advancement-India
5. Computer Interchange-Seapac
6. Methods Transfer-China

SOUTH - Empower the rural through;

7. Community Development
8. Release from poverty
9. Destinal story

II. Caring for the troops would include a rhythm of staff rotating on their native turf for the purpose of study, extended family affirmation, acculturation of children, health, etc. For example;

RHYTHM OF STAFF ROTATION					
1	2	3	4	5	
					4 years int'l 1 year national
					3 years int'l 6 mos. national
					2 years int'l 3 mos. national

3

SCENARIO ON FUNCTIONAL ORGANIZATION

Organization/Structure

- 54 areas by year of 2000.
- 6 symbolic order centres per 9 continents
- commissioned movemental units at region, local level

Function

Function of 6 centers on each continent

Service Centre	Declaration Centre	Formation Centre	Manifestation Centre-Urban	Manifestation Centre-Rural	Self/Support Centre
Management Development Ur Research	Media Awakening Arts	Training Journey Spirit	HDZ model Coalitioning Human Developmt Training	HDZ model Coalitioning Human Development Training	STaff Support (Continent) Ventures Practical Skills

Order Life Demonstration of Profound Humanness

Polity/Assignment

- 25-30 adults per centre
- 5 year assignments to a continent
- Troika priorship families each centre

Interchange

- With service centre re: continental coordination
- With centres assigned to same task
- With the movemental unit at region, local level
- At councils-areal, continental, global

Plan for Action 1984-1985

1. Commission all movemental units to particular geography or communities
2. Name 6 centres in SEAPAC, Subcontinent, North America, Latin America, and the assigned teams and move toward creating the six.
3. Name the six in Black Africa, create 4-5 centres and plan strategy for rest.
4. Name the 2-3 places in the middle east. Create the teams and do careful research.
5. Place a strong team in Vienna to do research for Eurasia.
6. Station a China Team in Hong Kong.

4.

54 X 2000

The key to caring for the whole globe is the Area. Our goal is to have 54 active and interrelated Areas by the year 2000. We will move toward the 54 by re-emphasizing both the Nexus and Area dynamics.

The Nexus perform the Centrum band functions, provide international training centers, and the support of a mother house. In addition to normal nexus assignments, special research cadres would be assigned to locations where they could catalyze new service (examples:Vienna on behalf of Eurasia; Caracas on behalf of the Red Ur). These cadres would be created by Order Councils and last for a definite number of years. They would be assigned to an existing Nexus or House.

The responsibilities of the Areas would be increased. Annual assignments would be to an Area that would determine its own configurations. Areas would move toward having a permanent Area House located for demonstration, training, and Order residence (example:New York House). Other houses, outposts, and/or project offices would be established as needed. A "full-grown" Area would be assigned 20 adult Order members and recruit its own sojourners, interns, and volunteers. Assignments within an Area would rotate quarterly thru categories like:

Out-Post	Research	Development	Operations
Global Trek	Self-support	Training	Demonstrations
Priorship	Logistics	University	Formation

"Full-grown" Areas would also have structural relations with third world and "new" Areas. Such multi-Area Provinces would be tied together by temporary assignments, E.G. guardianships, joined financial bottomlines, common brooding assignments, etc. Provincial Priorship would guard the balance between spirit care, well-being, and missional focus.

A bian (biannual) rythm would have a Global Council every 2 years with mid-bian Continental Councils and intra-province P.S.U.s. Global assignments would also be for a bian with "holes" filled within the Area or Province.

03 Spirit Modes

SOURCES

19	The Denver House	114
20	The Memphis House	122
21	The Toronto House	132
22	The Caracas House	134
23	The London House	137
24	The Nairobi House	147
25	The Jakarta House	150
26	The Seoul House	155
27	The Bombay Nexus	159

YEAR OF ORDER COUNCIL

SPIRIT MODE

SPIRIT THEME: "We propose that the overarching image for the Summer of 1984 be the ONE, THE MANY, AND THE FEW: THE STYLE AND TASK OF RECONCILIATION..... we suggest that a powerful overarching image might be the BRIDGE, and that decor be built which features the variety of bridges (Sydney, Golden Gate, Hoogley, Covered Bridges, etc.)..."



BRIDGES

FIRST DRAFT MODEL

**Submitted by Denver/Billings
April 28, 1984**

YEAR OF ORDER COUNCIL

SPIRIT MODE

Table of Contents

- I. Spirit Theme of the Council and Beyond
- II. Bridges
- III. Summer 1984 Time Designs
- IV. Spirit Lace: Celebrations, Rituals, Decor, Songs
- V. Team Conversations

SPIRIT THEME OF THE COUNCIL AND BEYOND
DENVER, April 28, 1984

I. THE SITUATION

A. The Moral Issue of Our Time

We are in a period in which the major moral issue is shifting. Recently, it was seen as the gap between the 15% and the 85%--those who participate in the creation of the future (15%) and the rest for whom the future is created (85%). Lately, however, a new candidate has emerged: the threat of nuclear war. In the West, Peace Movements and groups are everywhere, and to try to talk about building a future inevitably gets into the discussion of whether there will BE a future. A prominent supporter has observed that the largest motivated group now active is the Peace Movement. It is being widely noted that peace is more than the absence of war, however, and people are increasingly aware that peace through development is the only way.

Underlying both analyses of the major issue is a common thread which is the underlying spirit contradiction of the times: the Adversary Mode--that approach to life which assumes differences are evil, that things are either right or wrong, that things are either uniform or in opposition. This assumption is the reason nations are at each others' throats, with or without nuclear devices. This assumption is also the basis of the 15/85 gap: the two are in opposition to each other.

B. The Ontological Dynamics

Two things are increasingly clear: Unity and Diversity. There is no getting away from either. There is UNITY--one planet on which we all live. There is physical unity so that a doctor trained in New York can treat the broken bone of an African tribesman. There is unity in standing before the radical mystery of life and death. There is a profound humanness in which all are united.

But there is also inescapable DIVERSITY--of cultures, values, languages, environments, experiences and interests. There is no way to diminish the importance and the pervasiveness of these differences among people. In fact, most social patterns of etiquette were established in order to prevent these differences from being disruptive.

C. The Emerging Insight

It is impossible to diminish either Unity or Diversity. We have witnessed the collapse of imposed unification. Nations which have abolished the diversity of languages and customs in the rightful hopes of establishing sufficient unity to participate in the global economy are now in trouble. The Philippines, China and El Salvador are but three examples of how diversity inevitably reasserts itself and turns the unifier into the tyrant.

But we are also seeing the collapse of institutionalized diversity. The structured opposition of management and labor simply doesn't work, except to the detriment of both. The opposition of capitalism and communism seems anachronistic on both sides, but manages to usurp a huge amount of the world's resources. So also with the opposition of North and South, of men and women, and the 3d and 1st worlds.

Unity and diversity are not adversaries, they are complementary. But the adversary mode promotes fear (of differences or of conformity) and opposition. THIS IS THE MORAL/SPIRITUAL ISSUE WITH WHICH WE AND SOCIETY ARE CONTENDING.

II. THE SPIRIT THEME FOR THE SUMMER OF 1984

A. The Thesis

The spirit theme required in this situation described above is RECONCILIATION, THE STYLE OF PROFOUND ECUMENISM. It is the theme of the FEW holding together the ONE and the MANY. It involves an acknowledgement of basic unity with appreciation of differences; a recognition of basic diversity with forgiveness and repentance; and a mission of reconciliation bridging the opposition between the unity and diversity.

B. The Background

Reconciliation is not new, however, we have arrived at an historic point where it is appropriate to highlight. And we got here by accident (or divine guidance, if you wish). In the early days, our emphasis in spirit life and exercises was aimed at recognizing and appreciating diversity. We were out to break out of our WASP-mindsets, locked in, as most of us were, to a suburban view of life. And so our celebrations celebrated diversity--the Urs; and we experimented with rituals and decor and stories from other cultures. We even invented the Global Odyssey--a trip around the world which was indeed a spirit exercise.

But now we are immersed deeply in diversity--of mission, of rituals, of cultures, of languages, of strategies--and we hear frequently the cry, "Where's the Unity?" "Where's the Blue?" And it is quite clear that we cannot go back to the time when there was simple unity.

We have been led to the quest for reconciliation by who we are. And by what we have done. Because we are and have been the FEW who hold together the one and the many. Reconciliation is not a foreign theme, it is the name for what we've in fact been doing. For we have not ended poverty in our development efforts; we have sanctified it. We have not tapped the wealth of the world, we have engaged it. The way we've effectively dealt with the gap and opposition of the 15 and 85 is to have brought them together and enabled them to work effectively. And that has dealt with much more than poverty.

Now is the time in our spirit life to rehearse, reflect, embody and incorporate that which we have done and about which we know far more than we know we know. That is one mark of an appropriate theme.

C. Elaboration

The reconciliation of which we have experience is no simple matter: it's a miraculous gift in the midst of a bloody battle. Where diversity is tearing a situation apart, yet all are deciding to continue, sometimes a ZOT! occurs which brings an entirely new perspective and allows things to continue. Where unity has stifled any creativity and killing routine has set in, sometimes a ZOT! into the real world brings the fresh air of chaos once more. Our mission, that of the FEW is to be the self-conscious giver and receiver of the ZOTS!.

III. THE USES

We propose that the overarching image for the Summer of 1984 be the ONE, THE MANY, AND THE FEW: THE STYLE AND TASK OF RECONCILIATION. This is a theme that can be held in a variety of ways and will provide grist for universes of insights.

A. In Talks and Presentations

We recommend that collegiums be spent exploring this theme in its various parts, sometimes by talks, sometimes by panels and sometimes in other forms. But the

themes would be: 1) Profound Unity: the One in the One; 2) Profound Diversity: the Struggle of the Many; and 3) Profound Reconciliation: the Task of the Few.

B. In Structured Conversations

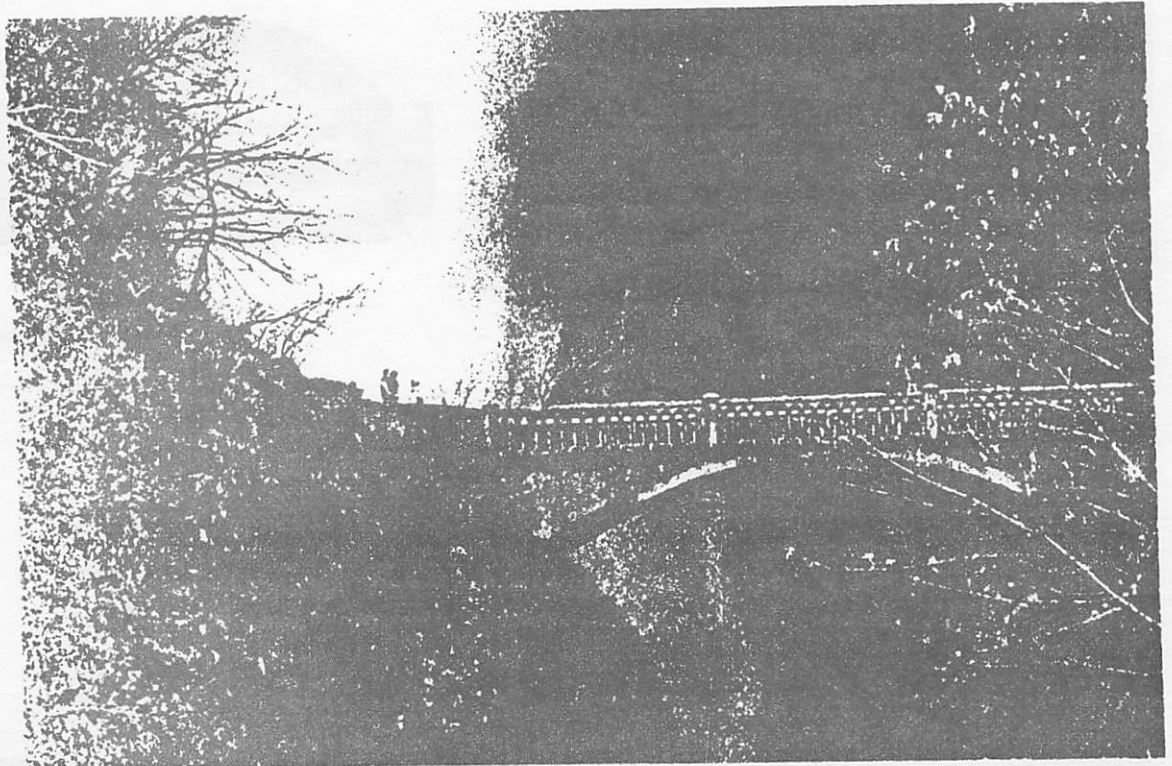
We recommend that conversations hold these points as well (see enclosed model). We would have one set on Unity that moves to a perspective where differences are acknowledged with appreciation. Another set would be on diversity that moves to consideration of how bridges are built between the differences. The third set would be on Reconciliation that explore its underlying dynamics of infatuation, disillusionment, decision and transformation.

C. In Decor and Ambience

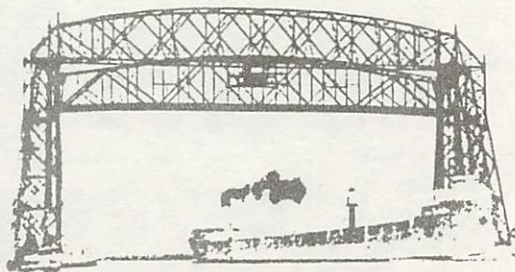
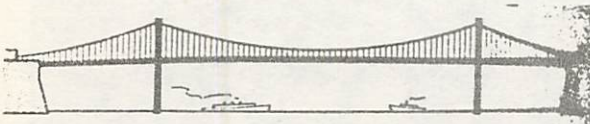
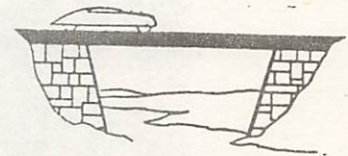
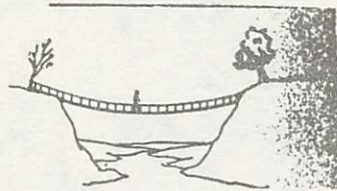
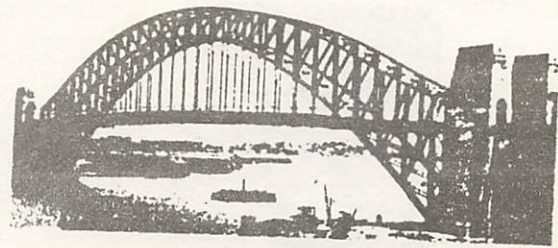
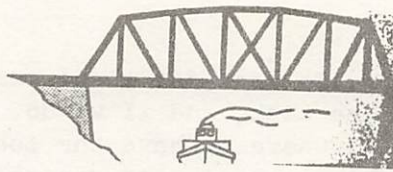
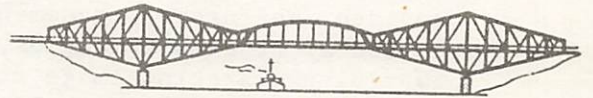
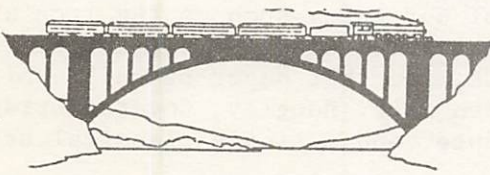
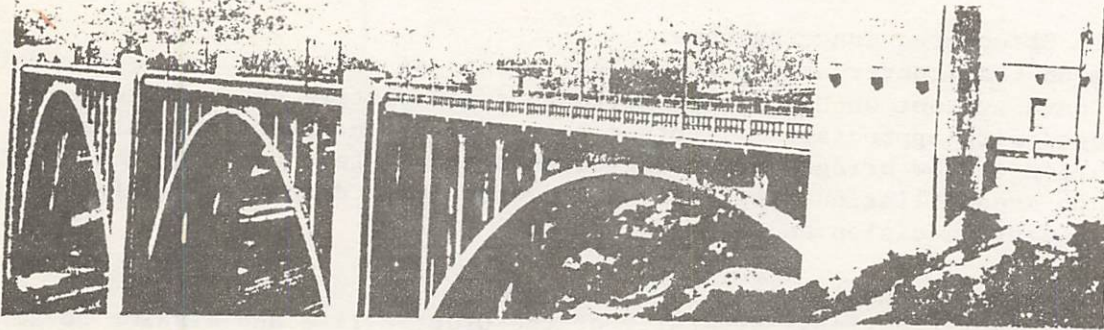
We recommend that the global diversity of the Order's life and mission be amply displayed in the decor with both cultural artifacts and missional displays provided. We further recommend that symbols of our unity such as the Iron Man, the Social Process Triangles, etc. be prominently featured. We suggest that a powerful overarching image might be the BRIDGE, and that decor be built which features the variety of bridges (Sydney, Golden Gate, Hoogley, Covered Bridges, etc.), a stylized drawing anyone could reproduce, and a single classical bridge (like Van Gogh's bridge).

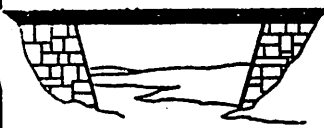
IV. CONCLUSION

We are not in a time of unity. To look for single emphases and strategies and vows and rituals is not now the task, and if we do, we will not succeed. We have been given a time, once again, where we have the tools and the experience to meet the cry of the world. This is a time of reconciliation, the time for the One, the Many and the Few.



BRIDGES



	CELEBRATIONS -The Many-	RITUALS -The One-	DECOR -The Few-	SONGS -The One, Many, Few
VALUE	<u>VARIETY</u> -In-house & Outside -big & small -individual gifts & group shows -one per week	<u>PROFOUNDLY INCLUSIVE</u> -based on RS-1 -not have to read -use of music -have solitary time	<u>THEMATIC & COLORFUL</u> -The Order classics -Cultural variety -Theme: Bridges classical art, stylized drawing many varied pics	<u>VARIETY</u> - Songs from each culture - Build up in rhythm
IMAGE	<u>FUN</u> -Ur Buffets -Physical activities -1 Cabaret -Seated in Great Hall	<u>TRANSPARENT</u> -Musical wake-up -roles by lang. groups -Transpose the Geneva -Transpose the Lord's Prayer	<u>COMPREHENSIVE</u> -Candles & Balloons -Large montages with single pics between -Theme in stairways	<u>REPLICABLE</u> - 2 sided tape to take home: 1, classic UR & 1, new summer songs
REC- OMMEN DA- TIONS	-One "Potlach" celebration where all bring a get a gift. -Team Celebrations or picnics. -Coffee House dynamic before Daily Ritual. -A Ravinia Concert just for us. -Performances from different cultures.	-Antiphonal Office so we don't need to read from paper. -use Existing Daily Rituals-India, Kenya, Japan, etc. -Allow witnesses to be non-English w/translation option -Provide occasion and space for traditional workshop - Muslim, prayers, Christian Eucharist, etc.	-Encourage back hall decor with "do your own" materials. -Kabir quotes -Large map from each nation -Missional decor and diversity pictures	-Invite a celebrity like Willie Nelson -Use "Tumble Weed" -Flute and drum music -Quartets & small group singing -Clear way to collect new songs
	<p>RAVINIA CONCERT</p> <p>C: Let us give ourselves to the task. L: It is to build the Earth. C: Be it so.</p>		 <p>BRIDGE</p>	<p>ACROSS THE WORLD, IN EVERY LAND</p> <p>(Tune: The Garden Song)</p>

SPIRIT MODES: TEAM CONVERSATIONS

Team conversations this summer need to explore the arenas of the Order's unity, diversity, and its mission. This will ground the theme of the One, the Many, and the Few. In order for these conversations to come off, careful selection of topics and the 4-5 questions to raise is necessary. The major values of these conversations are:

1. exploring and grounding and arena rather than solving it.
2. short rather than long. (10-15 minutes)
3. topics chosen should relate to common experiences that every person in the team could talk about.
4. one should be left pondering the future at the end of these conversations.

The following chart contains some possible topics and considerations in building the conversation.

Team Conversations Rational			
	THE ONE	THE MANY	THE FEW
TOPICS	1. different phases 2. spirit conversations 3. relationships to the environment	1. situations with translations 2. languages/communication 3. celebrations	1. being a "blue Shirt" 2. movies pointing to heros 3. unholy calitions
EXPER- EINCE	Encountering the Deeps	Having Fun	My Journey
PUSH THRU	Pushes towards the diversity in people's exp.	Pushes towards the unity of people's experiences	Pushes towards the resolve people make
PEARL	Relating Experiences	Telling Stories	My Commitment

A SAMPLE CONVERSATION

Topic: Situations with two languages

- Questions:
1. Describe the situation/ characters.
 2. What has been a humorous situation/ difficult one?
 3. What has been a situation where nobody has spoken your language?
 4. How did you communicate?
 5. What are the keys to bridging this gap?

YEAR OF ORDER COUNCIL - SUMMER TIME DESIGN

week	Global Research Assembly				Council	
	Reports&Trends (The MANY Happenings)		Model Building (The ONE Thrust)		Planning the Future (The FEW Who Dare)	
	The Order 1	The World 2	The Order 3	The World 4	The Order 5	The World 6
Theme	REGIONAL REPORTS & ANALYSES	THE URBAN/RURAL ANALYSIS	8 MODELS RESTATED	THE BIG PULL TOGETHER	8 MODELS REFINEMENT	CONTINENTAL STRATEGY
wk I Config uration	Total Plenary Continental G	Teams Continental G	Continental Grps Teams	Continental Grps Teams	Plenary Teams	Continental Grps Teams
wk II	Write-up Disc	Reporting Disc	Drama Disc	Council Prep & Set-up	Consensus Disc	Consensus Send-out
Appr- oach	Exhibits, Reports	Think Tanks	Workshops	Document Writing	Task Forces	Maneuvers
Major Happ'g	Big Celebration	Excursions	Plenary	Big Celebration	Solitary Office	Big Celebration

Dynamic	Time	Activity	Group Size
Worship- ing in the New World	5:15	Wake-up	Total
Learning in the New World	6:00	Ritual: India US Kenya Eur Japan Indo	2 Gr
Working in the New World	6:45	Breakfast Collegium Panels & Speakers	2 Gr
Living in the New World	9:30	Task Forces	T/F
		Sack Lunch	30 ea
	5:00	Task Forces	
	5:00	Interlude/Park Dinner	Total
	9:30	Conversations	Teams

S	D	M	T	W	T	F	S	S
6	8:30	Ritual: Breakfast Collegium Spirit Themes						Wkly Ritual
9:30	12	Day I Tasks				Week II	DISCONTINUITY	
		Sack Lunch						
		Day I Tasks						
5							Celeb'n 2	
7	9:30	Dinner Day II			Celeb'n 1			

TOWARD THE SPIRIT YEDE OF THE ORDER COUNCIL

Memphis May, 54

INTENT: We are out to provide the spirit background for corporate reflection and deliberation on the spirit life forms for the Global Order for the next 15 years, as they can be reflected in the spirit modes for the 6 weeks of the Council.

CONTRADICTION: We have discerned at least four ways of coming at the spirit contradictions within the Order. 1. DISTRACTING SPIRIT PRACTICES The compounding accumulation of poetry, ritual experiments, campaign symbols, task slogans, rational constructs and summer themes has reached the point of distraction and confusion. It is as if one more attempt to transcend, transliterate or articulate anew will signal our resignation to be less than profoundly historical in our spirit life. Unless we stop trying so hard to fill us the void in our corporate symbology and instead, be still in the void, we will succeed only in intensifying the corporate cacophony and crowning out the voice of the Spirit.

2. SINGULAR SPIRIT PROCESS We are uncommonly well-trained in Western style spirit modes, both religious and secular. Yet we are babes-in-the-woods in the spirit modes of the South or the East. How would we go about enabling a non-verbal, non-intellectual meditation exercise along the order of Tai Chi? How would we go about guiding one towards a transcendental communion with the natural forces of the universe along the order of a Native American rite of passage? How would we go about enabling a solitary journey of consciousness along the order of a Zen master? Unless we open ourselves to a self-consciousness and apprenticeship of other avenues to the spirit realm, we will become a 21st Century remnant of Western left-brain-types, channeling the broad steam of human creativity and consciousness into a narrow ritualism.

3. UNCOMMISSIONED ECO-LOGICAL PERSPECTIVE We seem to be drawn increasingly to the conviction that the destiny of human beings on the earth is intimately tied to the destiny of the earth itself. The "whole inhabited earth", has for us implicitly excluded the organism of the planet itself. Yet we are troubled by the thought of dying seas, a nuclear winter, desertification, and the extinction of species as we encounter the judgement of such events on human sociality. For a body such as us, who is self-conscious about the Ur dynamic in human consciousness, to now leave the creation source of that consciousness out of our spirit equation is to deny what we know about the profound deeps. Unless we commission an ECO-logical Memphis May 54

ecumenism, embracing as St. Francis did, all of creation in his missional arms, we will slide inexorably into a spiritual

short-sightedness which honors God at the sixth day of creation, but not the first, second, third, fourth and fifth.

4. EGO-LOGICAL ETHICAL POSTURE We are chastened by a missional stance that communicates that the "rest of creation" will care for itself if we but care for human society. We are chastened by a spirit vocabulary which relegates the "rest of creation" to poetic metaphor in service of humanity rather than an intrinsically meaningful vocabulary in itself. This opens up for redefinition the depth of meaning in the phrase, "all the earth belongs to all." Do we not tremble at the thought of seriously dealing with the 30 poorest nations knowing that to do so is to involve ourselves in replanting forests, restocking rivers and seas, and rebuilding soils? Where is the mythology of co-creation in this sense? How do we confess our "human chauvanism," and direct our energy towards what the earth can support and sustain, not towards what we humans can invent to resolve a specifically human problem? Unless we posture ourselves in a self-conscious relationship of reconciliation with our common Mother Earth, we humans have little hope of finding a place from which we can reconcile ourselves to each other. "Abundant living" comes now with a destinal practical dimension as well as the spirit metaphor.

VALUES: We have developed the following seven values to guide us in designing the spirit background for the Council:

1. MUTED ENVIRONMENT -- bright lights, bold colors, and blaring trumpets need to give way to subtlety in all things: In decor, shapes and images instead of words and constructs. In environment, earth shades instead of high contrast color statements. In sound, classic symmetry instead of popular edges. In style, a formal simplicity instead of eclectic complexity. In sensation, a Japanese garden instead of a cruise ship.

2. CREATION-CENTERED MEDITATIONS -- that to which we are inescapably bound and which reminds us of our insignificance needs to be at the center of our meditative life, not our unique history, heritage and accomplishments.

3. TEAM LODUS -- the spirit forms need to be created with the image that 3-4 people could do it without sacrificing anything of the drama or power that 100 people could bring. The spirit life is centered in the team.

4. NON-VERBAL CORPORATE/SOLITARY MODES -- we need to exercise the right brain - tactile, spatial, movement, holistic side of our Memphis May 84

creativity in favor of our left brain - verbal, intellectual, temporal, analytical side. Goodness knows, the tasks before us

will tax our left brain faculties adequately this summer.

5. COMPREHENSIVE TIME DESIGN -- the spirit mode is the 24-hour-a-day mode, not just the bookends on the day.

5. TOTAL ADDRESS -- no one is excluded from participation by reason of language, context or heritage.

7. INTENTIONAL SUBLIMINAL EXPERIENCES -- paying particular attention to diet, time design, and human scale (what a person can grasp and nurture, the size in which one can be a self among related selves) structures will communicate and enable the total life of the Council.

Therefore, we the Memphis House, have chosen to make the following recommendations for Spirit Modes:

1. A DAILY TIME DESIGN (with diagram). 2. A GROUP CONFIGURATION RATIONALE. 3. A CELEBRATION THEMES RATIONALE. 4. A CORPORATE/SOLITARY RATIONALE. 5. A COMMON STUDY RATIONALE. 6. A STATEMENT ON FOOD AND EXERCISE. 7. A STATEMENT ON THE JOURNAL.

Memphis May 84

I. DAILY TIME DESIGN

The attached diagram represents the broad imaginal time design for the Global Council. It is a try at imagining our daily design in a radically new way. Several the values we held were:

1. Contain the Council deliberation time so that the working hours do not bleed into ALL time.
2. Provide ample opportunity for experimentation with various modes of solitary exercise from journal writing to jogging, from T'ai Chi to painting.
3. Intensify the fasting and feasting cycle on behalf of the whole globe and our interdependence with it.
4. Put heavy beats on solitary exercise, teamwork, and corporate celebration/reflection and lesser beats on corporate ritual, plenary and structured corporate solitary.

The parts of the time design are:

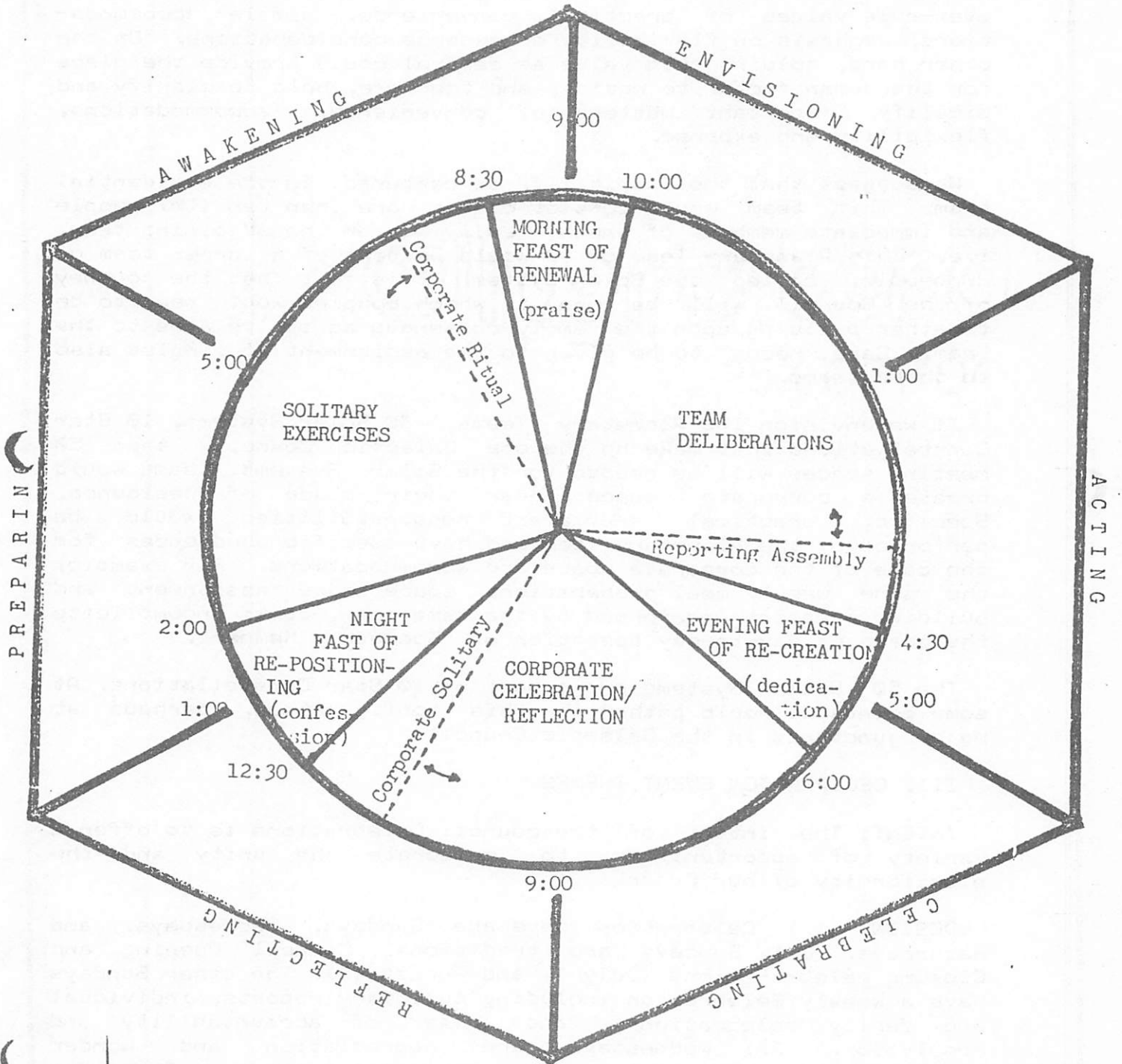
1. The Daily Journey of Awakening, Visioning, Acting, Celebrating, Reflecting and Preparing (following the Canonical Hours).
2. The Fasting/Feasting Cycle embodying the themes of Confession, Praise and Dedication.
3. The major beats of Solitary Exercise, Teamwork and Corporate Celebration/Reflection.
4. The minor beats of Corporate Ritual, Reporting Assembly and Corporate Reflection.

The radicality of this time design is contained in the dynamics of:

1. Waking Yourself Up - for solitary exercise.
2. Two Substantial Meals Per Day - using the five-finger food groups for healthy sustenance and having intentional gatherings. (Other nutritious food will be available at will.)
3. A minor beat on the corporate ritual - as one of many alternative modes of awakening and rehearsing one's covenant with the mystery.

II. TEAM CONFIGURATION RATIONALE

IMAGINAL TIME DESIGN



We recommend that the YDC Council 1984 be primarily built on the measure of the HUMAN SCALE. On the one hand, this scale would over-rule values of practical convenience, simple accommodations, emphasis on flexibility or expense considerations. On the other hand, holding this value as central could provide the place for the human factor to reside, and therefore, help to clarify and simplify important matters of convenience, accommodations, flexibility and expense.

We suggest that the spirit life be centered in the residential team. This team would consist of not more than ten (10) people and immediate members of one's family be on the adjoining team, i.e. This Planetary Team of 10 would be part of a larger team of 20 people, called the Solar System. It is felt that the journey of the Council will be one in which couples would need to be together building upon the family consensus as it relates to the team. Care needs to be given to the assignment of singles also to these teams.

If we envision 100 Planetary Teams, 50 Solar Systems, 10 Star Constellations that make up the one Galactic Council, then 50 meeting spaces will be needed for the Solar Systems. Teams would create a corporate space near their place of residence. Specific, practical enablement responsibilities would be performed by the Planetary Team and have specific obediences for the care of the corporate space and accommodations. For example, the same weekly meal preparations, space care assignment and building support, performed by the same team, could uncomplicate the chaos of day-to-day operation of "Spaceship Kemper".

The 50 Solar Systems are a part of 10 Star Constellations. At some points we would gather in this configuration, perhaps at major junctures in the Galactic Council.

III. CELEBRATION EVENT THEMES

INTENT: The intent of the council Celebrations is to offer a variety of opportunities to celebrate the unity and the pluriformity of our Order.

DESIGN: 1.) Celebration days are Sundays, Wednesdays, and Saturdays. 2.) Sundays are traditional Council Opening and Closing celebrations (July 1, and August 12). The other Sundays have a Weekly Celebration including customary reports, individual and family celebrations, and rite of accountability and absolution. 3.) Wednesdays are appreciation and wonder celebrations, including dramatic presentations at the Reportory Memphis May 84

Theatre, Gallery Showings, and Coffee House readings, songs and routines, all of which occur simultaneously. 4.) Saturdays are the great council celebrations on July 14, 28, and August 11;

CELEBRATIVE EVENTS THEMES

week day	I	II	III	IV	V	VI
S	Council Opening Celebration	Weekly Ritual	Weekly Ritual	Weekly Ritual	Weekly Ritual	Weekly Ritual
M						
T						
W	Gallery Reception Repertory Theatre Coffee House					
T						
F						
S	The Songfests 10	The Costume Ball All	The Chicago Night 100	The Evening Under The Stars All	The Great Bar-b-que 50	The Grand Reception All

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with the Team celebrations on July 7, 21, and August 4. The theme for each is indicated on the accompanying chart. The final Grand Reception is imaged to be a time of celebrating not only our destinal decision, but celebrating the "30,000" of the extended and movemental Order who will all be invited to attend.

IV. ART FORM EXPRESSIONS: An experiment in the Corporate Solitary

In order to address the "singular spirit prowess" and "distracting spirit practices" contradictions, we recommend that time be provided to allow for people to have the opportunity to express themselves in a variety of art forms.

Emphasis could be given to a regular observance of spirit exercises which provide both familiar and unfamiliar resources as tools for solitary spirit expression. Exercises could particularly utilize various means to guide a journey of consciousness toward trans-personal, Eastern, cross-cultural, ecumenical, and transparent perspectives. The exercises will use the power of art as a non-verbal creative dynamic for expression of the inner spirit or void.

Perhaps the 2nd floor could be made into a crafts/art work area for painting, pottery, music, collage, dance, drama, wood carving, etc. Resources would be gathered by suggesting that colleagues bring their own supplies for their personal use. Other supplies such as clay, paint, potter's wheel, kiln, easels, and glaze would need to be procured.

Visiting artists could be invited to join us to share their art, skills, and insights. Many of our own artists could also share. Betty Edwards (drawing on the right side of the brain) and local artists could also be invited.

What if each person at the council had their own art cubical and 2nd floor was filled with various art resources for a variety of mediums. The Gallery showings would be a time to display our expressions.

V. STUDY RECOMMENDATIONS FOR THE SUMMER

In contextual ethics the the ability to decide what is responsible or irresponsible is judged by determining 'with respect to what?' The growing awareness in the 90's is that the question 'With respect to what?' has been answered. The answer is with respect to the planet of which we are an integral, symbiotic part.

We are observing, in ever increasing frequency, the separation of ourselves from ourselves, others, and the ground of our being. We have been preoccupied with reconciliation with

ourselves and others. The separation we are experiencing from the ground of our being has escalated, and is calling into question the style of life that would be a simple extrapolation of the industrial era. The times are calling for a reconciliation of humankind with the planet. The issues which have been emerging to make this case are numerous: the world nuclear stockpile; the resultant indisposible nuclear waste; the desertification of Africa; the deforestation of the planet (Brazil an example); the extinction and endangering of species of flora and fauna integral to the balance and necessary interdependency of our planet; the erosion of topsoil; the pollution and depletion of our potable water supply; the pollution of our atmosphere, streams, and soils with industrial waste; the specialization and fragmentation of health care resulting in the lack of holistic well-being has become a medical issue--these to name a few examples.

There is an emerging recognition of the need to embrace all of these causes as our cause, to embody their solutions as our practice. As we have put it in the past, "All the good, all the gifts, and all the decisions belong to all the people." No one of these causes is worth our lives. But rather the sum total of these causes calls for a new ideology, a new life style and stance: one which calls for reconciliation of humankind with self, others, and planet. It is time to design practical models which go beyond dealing with our separation from ourselves and others. It is time to go beyond Human Development to Planetary Development. Reconciliation is something required of us and our relation to the planet. It is time to include within our understanding of the word 'ecumenical', meaning the whole inhabited earth; an understanding of the planet as a part of our habitation. In the words of Matthew Fox, it is time to design an ECO-LOGICAL frame of reference and go beyond the EGO-LOGICAL frame of reference which we have used.

In order to provide a common ground for dialogue on these issues we recommend that some extensive common study be a part of the Memphis May 84

GRA-Council. This study might be enhanced by the presence of some guest, or resident, spokespeople who would carry on a dialogue with us. Books which might be the focus of our common study would be:

1. Original Blessing, Matthew Fox 2. The Global Brain, Peter Russell 3. Human Scale, Kirkpatrick Sale

Those who might be guest, or resident spokespeople would be:

1. John Dunne 2. Ira Progoff 3. Matthew Fox 4. Barbara Marx Hubbard 5. Joseph Campbell 6. John Furtunatic

VI. EMPHASIS ON DIET AND EXERCISE

Wellness has come into consciousness as a movement in preventive health. We as an Order need to be sensible leaders in this movement. We have the experience from the globe to build replicable models that will produce healthy individuals, be ecologically sound (preserve Mother Earth), and be economically feasible for the poorest of the poor.

This is not new to us. In 1972 we studied DIET FOR A SMALL PLANET BY E.F. Shumacher and began following recipe books like RECIPES FOR A SMALL PLANET by E.B. Ewald; MORE WITH LESS by D. Longacre, and LAUREL'S KITCHEN by L. Robertson. We learned the value of yogurt, kimchi, rice and beans. We have learned what harm large quantities of sugar, salt, fat, caffeine and saccharin can do to the human body.

Our meals this summer need to be simple: fruits and vegetables, raw whenever possible; legumes and grains served as the primary protein; white meat or fish with alternatives for vegetarians. Snacks need to be non-sugar, non-salt, non-fat. Non-fat powdered milk needs to be made up and refrigerated so it is cold when served at each meal. The vending machine can be asked to provide cold drinks with Nutri-sweet instead of saccharin, and more non-caffeine drinks.

Daily time needs to be provided for corporate exercise, e.g. Japanese businesses do at 10 am and 3 pm. Corporate and individual time for sports needs to be incorporated into the time design. An indoor recreation center can be set up with ping-pong, 4-square, nurf-ball darts that will encourage exercise and corporate recreation.

VII. JOURNAL RE-CREATION

The JOURNAL, which was first published in 1977 is in need of revision. It was created for daily reading by an individual or group using as the backdrop the categories of the Profound Humanness Chart.

In order to shift our perspective from EGO-logical (human centered) to ECO-logical (planet centered) we recommend reviewing the journal readings so that they would reflect this new perspective. That will also mean creating a new rationale that is conscious of the "blue pearl"--the Profound Planetary Consciousness Chart!

As a start we could identify quotes now used in the 1982 Journal that definitely speak to the ECO-logical perspective. Then we need to do research for classical and current sources of quotes. This would mean bringing to the summer books that can be used as resource: Aboriginal stories of creation, Native American MYTHOLOGY LOCAL FOLKlore, and poetry

After sensing something new was required in the realm of the spirit, the Toronto House did corporate experimentation during Lent (March and April 1984). Our reflections on this and other corporate and individual work during the year is presented to the Order in five categories: Learnings of this house, reflections on the spirit state of the world and order, elements to be considered in designing a model for the July 84 Council and an idea toward a weekly design for the Council.

I. LEARNINGS

We found that the key factor was to create a climate of experimentation within the house. In the mornings, we did 15 minutes of yoga and 15 minutes corporately singing a mantra, followed by the Geneva Christian office, with witnesses on the nine categories of the NRM charts. We embarked upon a largely vegetarian diet and had optional corporate yoga classes weekly.

The part of the morning that we all appreciated the most was the structured solitary time. We got breakfast from a buffet (no interruptions of having to pass things). Individuals read or wrote on topic of their choice. We provided three ring binders with pages for each day which some of us used as a journal.

We found that through going to various workshops, talks and services of other groups engaged in spirit and health exploration was very helpful. The thinking of the house is that we cannot go back to where we were before we began experimenting, we can only push forward.

II. SPIRIT STATE OF THE WORLD

Today in many fields (e.g. medicine) the authority of experts is being called into question as people begin to sense a new responsibility for their whole life and self-fulfillment. People see that the traditional approaches of activism and direct attack on problems do not work, and that new approaches involving the spirit and "heart language" are called for. Much experimentation is going on within the established structures, such as medicine using visualization to treat cancer, Wall Street advertising people meeting at noon to do meditation, and books being written on "near death experiences."

Directions being called for include allowing each individual to re-contact their interior while at the same time experiencing the essential unity of humankind.

III. DEMANDS UPON THE ORDER

We are being called upon by our colleagues to perform new roles, going beyond being the facilitator and social engineer, to being a profound motivator, a spirit confessor. We are called to find ways to respond to "burn-out" in ourselves and our colleagues.

Yet the Order encompasses such a multitude of perspectives that it seems we must search for unity not only at the level of occasional global manoeuvres, but also at a the deeper level of the spirit. We know that the new response required is not going to come only from the rational. We intuit that it will come in part from emphasis on "right brain" activity, new emphasis on the body and non-verbal forms.

The new requires that we live a new pace for the Long March instead of the Short Dash. We need to be aware of the spirit dynamics in the midst of programmatic events such as LENS. Perhaps rational constructs into which people fit their experiences are not as important as having people get their experiences out. We know the nine categories of the New Religious Mode and the categories of the Other World charts are in the right direction, but we need to rebuild them anew in our own language to make them live for us. We need to create new myths for ourselves and others to live out of.

IV. MODEL COMPONENTS FOR JULY 84 COUNCIL

In response to the question, "What are the components, values and directions of a model for July 84?", the following set of categories emerged.

Process - We will not immediately reach consensus on a set of spirit practices appropriate for the coming year. The six weeks of the Council can be structured as a journey where we create for ourselves a context and a climate of openness and experimentation. This may include bringing in speakers/teachers for some aspects of spirit experimentation.

All Participate - The spirit design needs to contain plenty of non-verbal activity and simple, objective practices.

Meditation - Allow corporate time for individual reflection. A variety of approaches could be used from relaxation or concentration on breath to Progoff journal writing, visualization or mantras.

Silence - Perhaps the day should have a quiet beginning. Silent times should be interspersed with busy, active ones during the day. There could be a quiet room on each floor.

Solitary - This seems to be a time for a heavy beat on the solitary rather than the corporate spirit life of the past.

Experiential - Experience precedes rational constructs. It would be more helpful to emphasize getting experience out for its own sake rather than getting it out to fit into a rational category of a construct.

Body Work - In the mind/body/spirit reality we suggest putting a heavier beat on the body through weaving physical activity into our daily constructs and having time outdoors.

Food - Menus can be simple and wholesome, based on some of the emerging wisdom about holistic health.

Evenings - These may be times for some work on the spirit in smaller groups (look at the Academy Ecclesiola construct). The conviviality dynamic is important.

Celebration - IS KEY. We need to be able to laugh at ourselves. Participatory activity is important as well as the troubador dynamic of entertainment, perhaps both dramatic and singing troops of troubadors.

MODEL - The attached model pulls together some of these components.

The beginning of the day would be a solitary corporate ritual, the bulk of the time spent on journal writing. Week II mornings would be more experimental including mantras, yoga, African dancing, whatever. Day I work would be straight through from 9 am to 4:30 pm, with a working lunch, leaving a 2 hour break before dinner. Week II's would be discontinuous, such as courses or retreats. Evenings would be the ecclesiola dynamic with a celebration on Thursday.

WEEKLY TIME DESIGN						
M	T	W	TH	F	S	S
Daily Ritual & Collegiums						Buffet
Model-building Taskforces				Course or Retreat		Discontinuity
Roundtable				Celebration		Weekly Ritual
Week I				Week II		

Daily Time Design	
6:00 A	Ritual Conversation Collegium
8:00	
9:00	Break
9:00	Task Forces
12:00	Buffet Lunch & Break
2:00	Task Forces
5:00	Break
7:00	Roundtable (by continents)
9:00	

Week 4		Myth Week			
	Monday	Tuesday	Wednesday	Thursday	Friday
Creative Mode Morning	Geo-socio Spirit <u>Analysis</u> by continents	Decor Creation Laboratory			Plenary
		Song Creation Laboratory			
		Ritual Creation Laboratory			
Being Mode Afternoon	Insight Meditation via Physical Mode (ex. swimming, running, strolling, volleyball, hiking, etc.)				
Reflective Mode Evening	The Other World Retreat				
	Land of Mystery	River of Consciousness	Mountain of Care	Sea of Tranquility	Celebration
Cry of the Land	Meditative Counselors	Service	Style		
Common readings/movies-corporate/solitary exercises Journal writing-Dialogue Partners-Horizons Analysis					

Area Caracas		Proposed Model for GRA/GOC				1st Draft						
Weeks	1	2	3	4	5	6						
Theme	"THE CHALLENGE OF OUR WORLD"		"THE AWE OF OUR COSMOS"		"THE SIGN OF OUR COMMUNITY"							
module	Intellectual		Spirit		Social							
Ritual	Japan	Indonesia	Kenya	India	North America	Mexico						
The Day	Multi-Comty Catalytic Approach	Cultural Encounter by URS	Global Strategy Orbit	Ethical Studies I	Foundational Understand- ing	The Odyssey	Spirit Modes	Other World Retreat	Strategic Organization Economic Foundations	3 Steps of the Human Journey	Pluriform Community Life Education	Vocat'l Journey Lab
			"Inside Moves"			"The Quest for Fire"					"Excalibe	
The Evening	"The World Challenge" -Servan Schreiber		"Cosmos" -Carl Sagan		"The Phenomenon of Man" - Chardin							
	Cultural Arts Festival	Pantomime Theater	Planetarium	O:E Olympics	Street Dancing	Medieval Banquet						

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FILE

YEAR OF ORDER COUNCIL

SPIRIT MODE

Work submitted by the London House
on behalf of the Order

FIRST DRAFT MODEL

May 9, 1984

Overall Context

Decor and Space

Other Exercises and Practices for the Spirit

Ritual

Time Design

Team and Family Space and Intellectual Life

OVERALL CONTEXT

Spirit Modes Model

Spirit Life design for the Global Council was identified as the Keystone Model for the larger arena of Order Spirit Practices. Our work on ritual (and through that our work on our stance towards life) has been an intense and lengthy one. Our experimentation with ritual proceeded since October of 1983, in a series of six different formats developed from 10 longish sessions of the whole house. Those assigned here represent from 14 years in the Order to 2 years, and have between them lived in Asian, western and developing countries. Our perspectives turned out to be a range from the opinion that virtually "none of it makes any sense" to those of us who experienced pain at the idea that the story of "to die is to live" might be anything other than central to any ritual life. Furthermore this work proceeded in the presence of a great many British volunteers participating in training month. Although from a country which is nominally Christian, we find they have virtually no sense of Christian heritage upon which they can draw. Their presence within this community forced us to work in formats which did not need two months of contextual re-education prior to meaningful participation.

Reflections at the End of 7 Months

We feel as if we have fought over every comma and nuance of the paper, yet we also feel that our conclusions are tentative. We have reflected on what we've learned so far in this effort. Responding to the question "What are we trying to do with our daily ritual?", the following answers were given:

"The national rituals which we had used for two years seemed to us to be examples of overemphasis on the corporate, leaving no room for an individual to see his/her journey separate from the common thrust. It is clear that in some of the projects, there is a great deal of engagement - and the rituals written in those areas reflect that - but our experience at the moment is more one of waiting, reflecting; our ritual life had to hold the tension between engagement and waiting."

"Eastern understanding of life has been well permeated over the past centuries by western concepts. It is perhaps only for the last twenty years that western understanding has allowed itself to be influenced at all by eastern concepts. Permeation is now going both ways, thus allowing us to participate in an historic coming together of world's thinking. Our ritual life and spirit practices needs to reflect this, even see itself as part of it."

"The Knock (Ireland) Congress of 1979 proclaimed a new missionary era. Rather than seeing missions as going to another place to convert the people there, it is seen as going to another place and allowing yourself to be converted to what is already there in order that you can work with that situation."

"We have de-mystified the ritual - it is no longer sacrosanct but is now something we can re-shape as we need to."

"Our form of liturgy has always been extremely rational and on a 1 to 1 relationship to our theology. We have come through a new paradigm but have not yet met our theology on the "other side" of this paradigm, so we find our rational grasp of theology fails us when we try to write rituals. Ritual is therefore now in a time of detachment or listening, the style of those who don't know the answers."

"Western style has been to control and shape - to become masters over the situation. We are now trying to figure out what it means to live in harmony with the environment rather than operating out of the premise which says "I know what has to be done and therefore can decide to be in charge of history and change the situation."

"The traditional western approach to freedom only makes sense when you see it converted into some arena of progress. In our times that sort of external freedom of action is not so helpful as a mode. Rather, people are exploring a sense of freedom that has internal dimension or dynamic to it."

"We have always understood about clearing your personal space in order to get control of your time. We are now learning about extending this to be able to clear our internal space as well. This clearing of internal space is creative so long as it is in context of ethical systems in which "internal space" includes harmonious interaction with other systems rather than efforts to control or subdue these other systems - this is another way of freedom, perhaps more in keeping with the situation we have on our hands."

"We have tried all sorts of things with our ritual life - but have always stuck to a pattern of "first thing in the morning." Somehow, that continues to be "right" within the pattern of this house's life."

We believe that the above statements serve as well as anything else we might write as a context to our proposals for spirit life of the Order Council.

Context

The most vital aspect of ourselves is at the house level. We feel that decor should be more mundane than exotic. We suggest that decor have a stronger focus on movements that are/have been the ordering presence (including ourselves), and less focus on missional social action. We want to create space in which people feel their actions are not pre-determined by the decor, but decor that is supportive to decision making. Simple clean spaces, with objects from nature carry the notion that all the world belongs to all.

The Model

Major Decor Themes:

- i The Local Houses: e.g. enlarged photos of houses and members, photos and diagrams of local programme, a photo and note about every eligible order member not personally present
- ii Movements of the Ordering Presence: in several cultures and ages; e.g. Samurai society, Buddhist monks, the League, etc.
- iii New Initiatives in Consciousness: in different geographies; e.g. wholistic thinking groups, new spirit consciousness groups, Future in Our Hands, etc.

Complex Decor Pieces:

- i Space on the Roof: enhanced by plants (even a aviary or fountains)
- ii Hologram in the Lobby: with the hologram sculpture changed regularly

Easy Decor:

- i Lots of Living Things (Plants): from cactus to rubber tree, to ivy (even some we could plant, harvest and eat e.g. lettuce)
- ii Wall Posters: e.g. Kabir poetry in Hindi and English with earth images (vegetation, leaves, bamboo, birds, plants rather than culture specific images)
- iii Book Cover Collages: with xeroxes of the front cover of books people have read this year

Informal Space:

- i A cafe as well as/instead of a bar
- ii Cooking space; a small facility for a team, ethnic group, family time, etc.

Why

The themes permit the historical, the primordial, and the mundane to address us. Adequate space for walking, sitting and talking has to be provided. Corridors and rooms (especially those in Lawrence House if used) need easy decor. We must honour cultural and dietary trends, non-drinking, non-smoking, health food, etc.

Context

The many practices used by ourselves and others are intended to sharpen the focus of our consciousness; e.g. fasting, singing, the journal, vigils, rites-of-passage, etc. Some of these have been dulled; by unselfconsciousness, moralism or simply familiarity. What practices do give focus? It is not the time to unify the whole Order under a particular form of discipling. It is time to capture again the intended experience of focusing.

The Model

- activities to mark time: e.g. retreats, celebrations and "vigil-type" periods.
- that outside mentors lead some of our spirit life; e.g. one of the 2 day retreats. People choose from 3/4 options - e.g. spirit practices of Moslem, Tao, Rastafarian, Sikh, Shinto. Each mentor a recognised "wise one" in his/her field.
- therebe several ways to start gatherings; to include (but not limited to) song, poetry, music, silence, skits, straight start.

Why

- to mark time marks decisions made "vigil" over what we say goodbye to, celebration over what we say hello to.
- in creating ritual experiments it is the process that is important, less so the product. Doing this during Council makes the process of experiment unifying, not divisive, and creates enough products that we are distanced from them all and defending none.
- following a mentor guarantees excellence and allows a significant taste of that spirit wisdom.
- different starts raises consciousness, exposes rot"ism" and staleness.

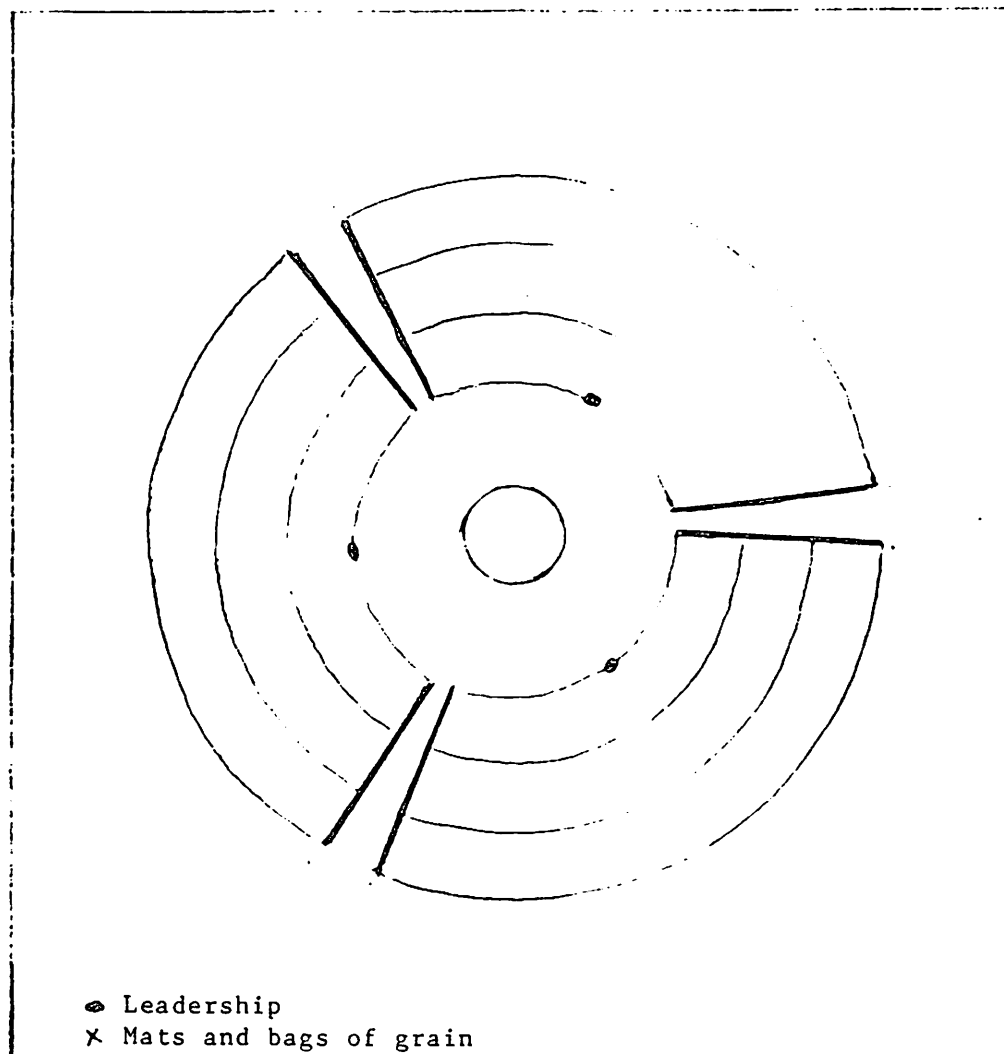
Notes

Having a "picking list" of elements to select, permeate and adapt means it need not be arduous to assemble several rituals.

Context

As we present this model we are not pretending to know what the new universal theology is. We've intentionally stepped beyond the know so we can at least listen and hear. In honesty it feels that whatever we recommend will be inadequate. We have not attempted to develop a rationale behind our models which ascribes to a particular theological structure. The Order is now a very diverse group of people. We aim not to create a new religion - but to create, intuitively, an atmosphere whereby new doors or entry points are revealed to allow transparency and a sense of profound commonality.

We offer the following recommendation in great humility knowing what we do is only a beginning.



1. The Guild Hall
2. The floor sectioned off in three sectors of a circular design
3. 3 persons who are leaders (caller, reader, witness) sit in the front sections but among the group
4. The centre piece holds primordial decor plus a basket for the grain
5. The grain and mats are held at the outside points of the aisles
6. The room is dimly lit with several candles as part of the centre piece
7. The address is a three minute address of life's profundity, not necessarily about one's victories
8. The readings are substantial and various and may be read in 2 languages
9. The Credo and Send-out can be done in languages other than English but after the English is established and the office is familiar (perhaps after one week)
10. Reader handles gong and witness handles the lighting of the candles

Why

Values of the Daily Office for the Global Council

1. SIMPLE: Allows for focus. Avoids clutter and distraction
A 'centring' experience. Instruction sheets unnecessary
2. SILENCE: Listening for the new. Allows for pause. 'Stops the world'.
Slows the frantic doing
3. MULTI-LINGUAL: More than one language used. Poetic and profound are more readily released in the mother tongue. The Office in the first sense is not a rational experience
4. PRIMORDIAL DECOR: A simple, dimly lit space with a large centre piece with the natural elements - shells, rocks, water, fire, birds, etc. Walls hold images of the 9 continents/ the world
5. DESIGN: More round and square than left/right or front/back. Emphasising the whole community. Leadership is oblique and sits within the community
6. SPACE/
TIME: A separate room, not around the meeting or meal table, 20-30 minutes in the morning, all together
7. READING/
ADDRESS: Creates words from outside; a broadening of our contexts. A reading from outside the immediate time/space community, the address from within the community. Both create a bridge between life as it comes and our relationship to it
8. MOVEMENT: More than stand and sit as an attempt to discover postures that call people to attention
9. VOICE: Loud and clear and normally inflected

Context

Using our experience of this year, our intuition about what is still required, and projecting the gathered community in Council this summer, the London House listed nine values to bring to bear the model outlined below.

The Model

Council 6 week time design						Daily time design	
prepa- tory wrksps & thinkng		educatng the order	Retreat		Retreat	buffet breakfast	
		computer etc.				task force	
						buffetlunch	
						task force	
						corporate dinner	
						tea shop, bar	
Wk 1	Wk 2	Wk 3	Wk 4	Wk 5	Wk 6		

1. That we rehearse a daily office four days of the week
2. Corporate work time held in periods like 10 to 12 and 2 to 4
3. That there be 48 hour cycles of work that begin and end with plenary
4. That we hold four retreats
5. Council (making decisions) and Research (making models) are integrated

Why

1. Allow time for thinking and talking - outside of and in addition to the workshop and taskforce time
2. Break out of our doing mode
3. Equal value be given to breaks and to work time, understanding that "productivity" happens in many different ways
4. That there be a flexibel coordination able to respond to the shifts as they occur in the work and mood of the council
5. That we break what has been our traditional morning routine
6. Provide the opportunity for daily physical exercise

The Model

1. Rooms for each family, even if this means temporarily displacing regular Kemper residents
2. Air conditioning on
3. Little rotation in the use and purpose of particular space
4. Small teams 12 - 20
5. Variety of configurations on small groups meeting with small groups
6. Enablement as a team effort, spaced at intervals
7. Use of auxiliary spaces such as the lake, the parking lot, a roof garden

Why

1. Stability of space
2. Physical environment affects how we work and play
3. Various cross group meetings provide freshness
4. Teams working enablement reduces disruption to the body
5. Less moving about reduces the need to always be resetting space
6. Lets not confine ourselves to standard use of the Kemper building, imaginative use of the building and surrounding areas will care for the discontinuous element in our lives

INTELLECTUAL LIFE

The Model

Suggestions for intellectual life include:

1. The use of outside speakers
2. Training courses inserted in the six weeks structure (for example, a computer course)
3. Time for people with first languages other than English to digest printed material. This material could be translated where practical and required
4. A lunch library facility
5. The use of the performing arts
6. Expository sessions on different religions
7. Themes of the economic, political, and spiritual of the local revolution to be looked at
8. Aim to structure the role of intellectual life to insure that it is not dominated by traditional male approaches of abstract lecture presentations

Note

Elements of this Intellectual Life model are reflected in Time Design model.

FILE

ICANBI

THE INSTITUTE OF CULTURAL AFFAIRS

P.O. Box 21679, NAIROBI, Kenya • Telephone: 567728 • Cable: ICANBI

23 April 1984

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MAY 08 RECD

Dear Colleagues:

This "futuristic model" in the arena of Spirit Modes was initially drafted at Area Council, April 12-14 with representatives from Support Forces and the 38 project houses.

We used the Brainstorm method to discern edges and writing arenas which we wrote from. The Nairobi House spent Week II of Week 3 to polish and to clarify the structure of each model. We look forward to your reflections and comments as well as your models.

There is probably no arena which is so foundational and unsure as we move into the next 16 years. As "Spriti Modes", man's primordial relationship to "that which posits him" is blowing wildly in our faces looking for man to give human form to it.

Sincerely,

Richard H.T. Alton
Nairobi House

RHTA
bt

DENVER
MEMPHIS
BOSTON
CARACAS
LONDON
BOMBAY NEXUS
JAKARTA
SEOUL

COMMON SPIRIT MODES

What we have known and struggled with in enabling corporate consciousness takes into serious consideration:

INTRO- DUCTION

1. Diverse cultural gifts held in various spirit modes
2. Encouraging determined self-discovery in history and the world
3. Persuading common experiences in reflecting about life's relationships
4. Expressions of humanness through dramatic acts and rituals

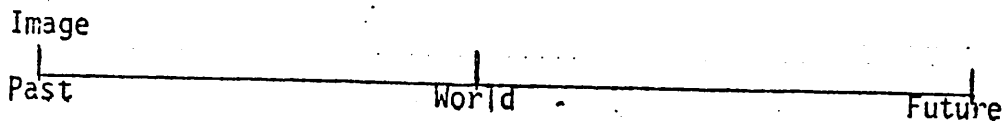
The following paragraphs indicate this consideration.

DIVERSE CULTURAL GIFTS

This arena is out to see, first, the power of one's own heritage, culture, and, at the same time, to honour/use the great gifts of other cultures.

- a) The 6 Cultural URs give new ways to appreciate and be with different groups in a community and give people a way to relate and communicate their own culture to other cultures.
- b) Heritage Dramas release people from only the spoken work to acting out one's relationship to important elements of one's own culture as well as transposing on to other cultural modes through putting yourself in their tradition.
- c) The aim of doing African Religious Studies is looking at the new direction of what is passing from the older generation to the new and realising what needs to be left out of their history or needs to be maintained or expressed more.
- d) The Weekly Roundtable is a vehicle for those reflections, studies and dramas to take place in a corporate setting.

To sustain the future of our body requires us to radically think through the future of man's relationship to the planet and his own culture as well as to embody structures that push pluriformity.



SELF- DISCOVERY IN HISTORY AND WORLD IMAGE

Any human being who becomes aware of himself as a person has some understanding of his or her unique relationship to history and to the world. Every person is a gift to history and to the world. But everyone has to struggle with accepting this or acknowledging gifts and deciding what kind of gifts they are called to be. This requires quite solitary brooding which can be enabled by decor and the setting of space.

COMMON EXPERIENCE REFLEC- TION

Spirit becomes a conscious experience for people in our world today when the awe of comprehensive engagement becomes apparent, when people struggle through the reality of their own life journey, and when they share their wisdom about their life/experiences with one another.

Common Spirit Modes
Page 2

Our life together is a corporate sharing of life experiences where we consider a quote, have corporate conversation and many times create a wall of wonder using our life experiences in the sense of historical events that mark the journey of the Movement.

A way to deal with the struggle that comes to every person is found in the exercise of corporate meditation and charting the 8 Steps of the Human Journey and experienced in the Vocational Journey Lab or 2 Year Journey Lab where the individual is pushed to decide where he or she stands in relationship to all of humankind.

The life experience of being related in an inclusive way, e.g., in a history-long and world-wide participation in a necessary task, is an experience of spirit. This kind of relationship to life is an event that could happen in Friday Training Sessions, in the brooding on the categories of Profound Humanness and in the midst of a team experience of engagement together in a common task.

An effective way that humanness has found expression is through life dramas. Dances, both traditional and more contemporary (discos) allow people to act out their unique relationships to their social environment. The Kilo Clap dramatises the acceptance of where we are and our situation and celebrates the emerging (sometimes with difficult struggle) consensus and releases the group to move on,

SOCIAL
HUMAN
EXPRES-
SIONS
IN
DRAMA

The corporate journey demands disciplines for people to gain the maximum wisdom out of what is going on. The disciplines are welded to people's awareness in dramas that reveal the cruciality of the particular discipline.

The volcano image helps us to grasp this happening. The diversity of people living in the tension of doing the task on the team is released to erupt in the corporate dramas.

GRA/GQC MOTIFS

Objective Address: Discerning the life tools that allows the next 16 years to happen for the Planet Earth,

Existential Address: Allowing people to see the gift of the last 16 years, to embrace the diversity we have become, and embrace the gift we are to the next 16 years.

Key Issue: Building a context for the world for the necessity of "life tools" and making "self-conscious" tools that are already present or being burped into history. The issue is what is and will sustain consciousness in history,

From the four motifs we would make following four suggestions:
1) Cultural Gifts: Pluriform team activities which enable all members to participate, lead and be cared for, 2) Self-discovery: visiting other organizations who are working on "Human tools" - even go through programs like 3-day field visit in New Delhi, 3) Life Relationship: in-depth study and Rituals:

SPIRIT MODES CONTEXT

We come from a variety of cultures, spirit modes and hold many different values. But we have a unity in our mission of caring for people and communities everywhere; of sharing images and methods that release human creativity in the local. We have a unity in our vision of one Planet Earth; we have been seized by the oneness of life in its bountiful pluriformity; we see a future for this globe that is whole, reconciled and profoundly human in the 21 Century. We have a unity of our perspective that all of the earth belongs to all - its goods, its decisions, its gifts of humanness. The fact of our pluriformity is not the issues, it is reality. The issue is to discover the symbols, images, rituals, stories and time and space use that will sustain us in our unity-in-pluriformity, that will enable us to embrace it as a gift of our times. We must discover how to be a demonstration of our unity-in-pluriformity that will address the globe with the possibility of living and working together and embracing pluriformity as a gift. We must discover the spirit modes that will sustain not only ourselves, but also all of 'Those Who Care' wherever they show up in this world. We must discover the spirit modes that will sustain profound human consciousness for all people, everywhere, as this planet moves into the new paradigm and Century 21. How do we declare the oneness of consciousness that we share? How do we articulate the gift of spirit that belongs to all people? This is our task. During July and August we will find creative ways to act out this reality as we honor our pluriformity and our unity, the old and the new. We have just taken a giant step forward for all Earth's people these past 16 years, but it is only the first step of a long journey. We find we are not always so good at honoring our pluriformity in the mundane activities of living together. Let's give ourselves some distancing time and space and structures that heal. Let's give ourselves some unifying time and space and structures that reconcile. Let's do whatever it takes to take the next 16-year step forward with a new corporate power.

OUR APPROACH TO THIS TASK

We brainstormed things that have enabled our spirit in the Houses this year and in years past. We reviewed briefly the paper on ritual, the '8 Steps' and Daily Office revision #5. We talked a lot about Christian and Muslim rituals and our own journey and the ritual life of the Order, focusing mostly on the need to get the old wisdom about life said in a new way. We looked at where we experience 'gaps' in our spirit life and listed key symbols that have retained their power for us over the years. We did a corporate brainstorm of suggestions for the GRA/GOC, individuals wrote on assigned arenas; we did corporate reflection; a small group did polishing. We see these suggestions as helpful guidelines more than a complete rationale and finished model.

OVERALL GUIDELINES

1. This will be a huge meeting that some people will never have experienced. Individual times will need to be considered beside times around the table, task force, etc.
2. Team care will be very important. Two team leaders for a team. Team leaders give guidance to the people, care for sickness, etc. Language will have to be considered; either translators or same language. Teams should do more than enablement; especially in the early weeks.
3. It is very important to honor the pluriformity of the order, being aware of the different backgrounds and languages. We must do more than sit and study to allow the spirit momentum of the people to enable full participation in YOC plenary. Physical activities are part of sustaining the spirit from being tired of talking papers, workshops.
4. At the opening and closing, participants from each country can wear their national dress.
5. Give a certificate of YOC 1984 to remind all participants always that they were part of the consensus building for the next 16 years.
6. Name tags, perhaps color coded by continent and persons name and region printed (ahead of registration) in large print. These would be worn daily for the first weeks at least.
7. Packets that contain practical help for people who have never been to Chicago and Kemper Building; phone numbers, maps, enablement, teams, etc.
8. Hire security and elevator operator and dishwashers so that we can work effectively without constant interruption of having team or TF miss work.
9. Of crucial importance to the spirit of this meeting will be the modes we use to enable everyone to participate in the discussions toward consensus. We offer these suggestions from our experience in our Houses and the Global Language School that will be useful to us as we work together with various levels of English fluency.
 - 1) A strong beginning to the day: Songs - different kinds, small groups singing, groups singing their own culture's songs.
The 'Quotation conversation' is a valuable reflective event before getting into action; it is exciting to put it into their own words.
 - 2) Change configurations and space, to keep things 'fresh'.
 - 3) Large & small scale discontinuous events are important to spirit.
 - 4) Reflection is crucial; reflection on the week, every week, reflection on events, trips, work sessions, etc.
 - 5) Flexibility in time design emphasizing quality of sessions rather than quantity of time spent sitting at long stretches.
 - 6) Contexts are important; not everyone will understand what is going on or why we are doing certain activities or procedures.
 - 7) Context native English speakers to speak clearly, slowly, simply, using public voice.
 - 8) Context non-native English speakers to risk speaking English without worrying about perfect grammar and pronunciation.
 - 9) Continual reminders of these last 2 items in corporate sessions. Put these into imaginal decor for meeting spaces.
 - 10) Use gimmicks like, 'Don't speak longer than one minute at a time' and 'Respond only following a speaker from a nationality other than yours'.
 - 11) Group leaders stop and summarize often; ask if people are clear.
 - 12) Speakers and group leaders be imaginal use illustrations (short & simple) and lots of board images.
 - 13) Create a glossary of words often used in our meetings but possibly not familiar to everyone.
 - 14) In large plenaries, occasionally sit by language groups and do periodic short discussions in other languages for clarity and further input.

RITUAL

Daily: We should begin the day with a ritual which is new. It should be short, simple and done at the breakfast table. It needs to hold the dynamics of standing before life and the Power that gives life as individuals and a group deciding to live and do our task.

Daily: Some form of individual ritual, perhaps journal writing or solitary, for distancing and reflection. Needs to be imaginative and simple.

Weekly: There should be a weekly celebrative meal, appropriate individual and corporate celebrations noted, brief & symbolic reports on the week. This needs to be orchestrated with drama to make it a powerful and profound event.

TASK FORCES AND MEETING GROUPS

The way our work sessions are organized and our groups configured will affect the spirit of the council.

Monday until Friday noon in each week would contain major task-force sessions while Friday afternoon through Sunday would have a different focus, (Friday noon is the weekly Mosque service) The week II may be a time for activities for cultural groups or individual brooding. There should be a major celebration on Saturday or Sunday that highlights the unity of the group.

During the TF sessions we would use our workshop methods, paying particular attention to the dynamic of reflection after the workshop is over to enable self-consciousness about the workshop product and next steps. There would be opportunities for many people to be up front of the sessions to get training.

We should be very careful in putting our task-forces together to include different nations and cultures and experience in each group and/or selecting people most suited to the task or subject of each group.

Teams should be composed in such a way as to enable maximum care and engagement for all members.

CORPORATE MEALS

- L. One or two people hosting
1. Careful contest of the ritual, etc.
2. Breakfast: 2 persons hosting the meal using a ritual based on the profound questions we (and all people) are asking about life. The mood will be contemplative at breakfast (the rest of the day's work being more about service and teaching) Use powerful new quotes for the conversation coupled with a news conversation.
3. Lunch will be buffet at several places apart from task forces meeting spaces.
4. Dinner will be by various groups, not always the same; occasionally may need to eat with task force group. The conversations will be more focused on past experience.
5. Careful consideration of various diets will have to be done to creatively honor our pluriformity. This will not be easy, given our past patterns of cooking, serving, In this part of the world with its pluriformity, at group gatherings there is usually a choice of non-pork & pork, veg. and non-veg, fish & meat; we are not sure how to make a practical suggestion at this point, but we are clear it is important.
6. There need to be some informal meals, like Hor's Dœuvres to give people chances to visit together; perhaps to really enable everyone to participate, small groups could host other groups, perhaps by nationalities or this years assignments to regions, etc.

CELEBRATION

1. At the end of week 3 have a big celebration for closing the 32 years of the Order and starting the 16 years to come.
2. Create time to celebrate the seasons, cultures, tribal, religious celebrations to honor the various traditions. Either done by the various groups or total group. Let's follow the customs, ex. sit on floor, eat without spoon or fork. Maybe divide the 6 weeks into a 'year' and get all the traditional/seasonal/religious celebrations of our pluriformity into it. Maybe we will discover more of our unity & have great fun at the same time.
3. Cultural shows during the week from all cultures, ex. traditional dancing. Even just 5 minutes a show if good.

DECOR

1. All space & rooms need to have decor on the wall or appropriate place, so the room looks beautiful and remind people of the task.
2. The great Hall should have: YOC Timeline, Wedge Blade, Earthrise, GRA/GOC 6 week TL, Worlds Grid, IERD symbol
3. Other decor suggestions: Pictures from the past 16 years, doing the work we did then, 5th City, local church, TM, 24 HDP, Councils, etc. and pictures of the present to remind us of the gift we have been to the people. Let's use art work to hold the future, imaginal to point in the new directions; emphasize one Globe, montages, Blank assignment board on 8th floor, etc.
4. Let's have a national display of activities; it was a real high point of New Delhi.

SPACE

1. Space for prayer and meditation. People will come from many different backgrounds and religions and will want to perform their duty. We need a place for this:
 - a) either in several small rooms, or one small room, or one larger room, a common
 - b) space, each wall being the focus for symbols, altar, architecture that is typical of the 4 major faiths we encompass, Christian, Hindu, Islam, Buddhist. The center of the room would have commonspace for seating for brooding, meditation, etc.
2. Additional space for housing people.
3. Reading room - books and periodicals from different continents, comfortable space to sit and read for those who enjoy doing this.
4. Video room with movies every night (day?) to relax after hard day's work.

DISCONTINUITY

1. Once a week we need time for releasing the hard work we do and to build new spirit and creativity. Ex. trips 'in town' for everyone by groups or total group, according to interests, to special places or events.
2. Provide guides & transportation especially for those new to Chicago.
3. Occasional food exhibitions from different nations; street hawkers, cooking exhibitions,
4. Discontinuous breaks between working tasks with singing, humor, jokes, drama by the participants, short interludes, will be helpful.
5. International Olympics focus on various national sports, badminton, kite flying, etc.
6. Take advantage of Ur culture 'events' in Chicago.

REFLECTION

There needs to be many kinds of reflection done during the meeting. The following model is just one suggestion for a series of conversation. The intent of these is to probe in indirect and unthreatening ways the different cultural and religious traditions and look for common experiences or common realities and try to understand how these are described in the poetry of each tradition. This would be initial thinking and reflection to inform the spirit life and rituals of the order over the next 16 years.

Groups for this conversation would be made up of one cultural/religious tradition together with one or two outside people present. A scribe will be assigned to record the reflections.

CONVERSATION I: EARLIEST EXPERIENCES (Conversation leader must be ready with stories and illustrations to enable conversation).

1. What are your first memories of exposure to religion/faith? When were you first conscious of 'faith'?
2. Where were you baffled/did you struggle to understand stories or aspects of your faith?
3. When did things first 'come together'/begin to make sense for you?
4. If you were going to teach someone about your religious tradition, what ideas, learnings, experiences would you be sure to include?

CONVERSATION II: TIMES OF CRISIS

1. What have been times of crisis/difficult periods in your life? (When you were 'up against it'.)
2. What poetry, wisdom, or advice did you think of or receive at this time? How did it help?
3. How did your belief or understanding about life help you to face these times of crisis? How were you sustained?
4. What would you do to help a colleague through a situation of crisis in their life journey? How could you help them? What advice would you give them?

CONVERSATION III: TURNING POINTS

1. Where have you experienced a shift or turning point in your life?
2. How did you experience it as a turning point? How did it feel?
3. What symbols or stories did you create to hold the meaning of the event? How did you talk about the significance of the event?
4. What turning points does your religion mark or ritualize? How, or what kind of ceremonies or practises?
5. What is the power or human wisdom of these turning points?

CONVERSATION IV: SUMMARY REFLECTION

1. (Read through the notes from the previous 3 conversations.) What strikes you?
2. What comments seemed especially on target?
3. What other ideas/insights do we need to add? What new things came to you as you were listening to this?
4. Where did you see common or similar insights and experiences of all members of this group?
5. What did this reveal to you about some of key understandings/wisdom of our faith?

CONVERSATION V: WRITING

The group takes the products of the previous sessions and corporately writes it up, including insights about common experiences, uniquenesses, profound human understandings of life, and the essence or core beliefs, etc.

MAY 08 ~~RLW~~

Seoul

FILE
Pang

SPIRIT MODES

A DEMONSTRATION GLOBAL SOCIETY UNIFIES AND ACCENTUATES DIVERSITY.

RESEARCH STAGE:

1. We visited, had guest speakers and participated in the ritual life for the Buddhist, Circle Buddhist, Moslem and Jewish faiths in Seoul.
2. We held a staff RSI focused on house life to remind us of our own wisdom and learnings.
3. We experimented with meditation, yoga, and nonverbal solitaires that focused on worship dynamics.
4. Read spirit books and collected quotes to be mailed to Chicago.

METHOD:

We decided to use the concept of the hologram to help us. First we re-created our own internal life structures and then asked how that could be applied to the summer. Also this new design will enable us to experiment for the month of May and make practical revisions.

MODELS: (Learnings and application)

1. Learnings from the Moslem faith regarding ritual life.

The five prayers a day act like a stopping of the world. We felt this dynamic interjected five times a day might serve to more practically remind us of who we are. Because these prayers are only 3-5 minutes long they do not bog down the spirit but act like a spark, an awakening. The spirit intrudes- wake up. We worked on the first draft and used wisdom from the Canonical hours for mood and journey, Psalms and current daily rituals for ritual lines. Basically the ritual occurs right before a meal. (Please note this is only a result of a quick session)

See sample insert.

2. Learnings from the Circle Buddhist regarding self discipline and human relationships. The Circle Buddhist's rigid self discipline offers very practical in change of one's behavior. Living as a house of more than one culture we constantly are aware of the importance of human relationships. Our first reaction to the structure of the Buddhist Diary was "a danger of moralism." Then we began to see the discipline in terms of change, "repent and sin no more". The Buddhist diary offers us insight into self discipline especially in the arena of human relationships. Again we have made a 1st draft. (See sample)
The idea is to choose a personal character issue you know you need to deal with. a very particular personal choice of the present situation. The Buddhist journey is for the conscious to train the unconscious. So there are 2 categories to rate at the end of every day. Then to become a part of the corporate, to develop qualities needed, we reflect on the wisdom of our past and present and select learnings or touchstones of corporate wisdom. We kept part of the list from the Buddhist Diary and used touchstones of priorship Hunter Warrior and RSI as a beginning step toward creating our own list. This diary is an attempt to practically deal with issues of unity and plu
We sought to include the elements of confession, praise and dedication. The diary being a more experiential way to rehearse the reality of our lives. * The diary sample for the summer has weekly selections however the Buddhist diary has a month on each set of selections which makes more sense.

Learnings from cultural encounters.

This year in order to break down cultural barriers or to enable transfer of cultural insights, we had Sat. night teahouses. The most successful was a women's and men's dialogue night (separate). This led to much discussion of the importance of small groups where issues can be talked about more easily—a process of thinking through issues not actual decision making. In Asia the leader confers with all involved parties in small informal group settings. After these talking, (drinking) sessions a final decision is announced by the leadership. (There is no embarrassment of argument) The decision took place slowly behind the scenes. We don't recommend this perse but are very interested in how our concensus building is enriched. Enriched by the wisdom released in small group dialogues that are more relaxed and open. Many people do not get their wisdom out around larger corporate more structured intensional environments.

SUMMER PROPOSAL regarding this.

We suggest two evenings a week would be small group (10-20) three nation crossfire talks about cultural encounters, learnings, experience in the field, suggestions for house life dynamics in the future. Every night the culture mix shifts. There might be a room assigned, broken into a coffeehouse dynamic. Flags for decor, you'd look for your flag to know where to sit. You would represent the nation where you are currently assigned. On the table could be conversation starters. Questions might be:

1. What have been some funny events living with several cultures.
2. What are some of the struggles?
3. What are some learnings from you region?
4. What have you learned what would enable your house next year?
5. What changes do you see we need to make in future houses?
6. What have been the most successful events in your region?
What brought them off?

We also suggest one night a week we bring the outside world in or go out to meet the outside. Guest speakers in small group settings Religious, Secular, Futurists???

Learnings from general religious research and Easter fast.

We suggest regular discipline style religious dramas be part of our life. For the summer we might punctuate each week with a different drama.

- Fast/Feast (We tried a Ramadan fast for one week)
- Silence (A day when all corporate sessions are silent)
- Prayer vigil (Select an issue)
- Physical Labor
- Meditation
- Pilgrimage (a one day visit - the first house in Evanston?)

~~1~~
DAILY RITUALS

DAILY RITUAL

STAND

- L. Praise to the giver of life
- C. What a marvelous world
- L. I am filled with joy
- C. I will give praises no matter what happens.
Let all who are discouraged take heart.

Praise, joy and celebration.
Thanks for the new day.

SIT Poetry

Song of Praise

Address

STAND

- L. Do you take full responsibility for this day
and its possibility?
- C. I do
- L. Let us to forth to enact our care for the world
- C. Be it so.

LUNCH RITUAL

STAND

- L. Let us not pray to be sheltered from dangers
- C. But to be fearless in facing them
- L. Let me not beg for the stilling of my pain
- C. But for the heart to conquer it.

Rededication, sacrifice

EVENING MEAL RITUAL

STAND

- L. Life is never the way we want it.
- C. We refuse to accept its promise
- L. Nevertheless we are free to live
- C. Be it so.

Confession, accountability
Gratitude, absolution.

CLOSING OF THE DAY RITUAL

STAND

- L. We present ourselves and the gift of our life
as an offering to the world.
- C. Neither riches nor honor come from
ourselves. Nor strength or greatness
can we claim our own.
- L. Let us go into the peace of the night.
- C. Be it so.

Fullfilled life, anticipation
of the future.

Internal Life
Timeline

TOWARD A GLOBAL SOCIETY

Seoul House
Qtr. 4

Time.	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
6:00 am	Wake up	Wake up	Individual Time	Wake up	Wake up	Wake up	Individual Time
6:20	Ritual	Ritual		Ritual	Ritual	Ritual	
6:35	Breakfast	Breakfast		Breakfast	Breakfast	Breakfast	
6:50	Discuss a critical area in the news. Pick that country and everyone read about it all week.	Quote Conversation		Quote Conversation	Quote Conversation	Alternating weeks: 1) Meditation 2) Take walk together 3) Clean some critical area in the house.	
7:00	Alternating Weeks: 1) Handicraft 2) Painting 3) Poetry	Regional Issues	Buffet Breakfast	Missional Context: Look at changing dynamics in Korean Society, using A and whistle points	Individual Reading of current books in a corporate group.		
12:00 Noon	Ritual	Ritual	Ritual	Ritual	Ritual	Ritual - Visit Innocent Suffering	
7:00 p.m.	Aerobics	Aerobics	Aerobics	Family Night	Aerobics	Aerobics	6:30 p.m.
7:15	Ritual	Ritual	Ritual		Ritual	Ritual	Weekly Celebrations Meal
7:20	Dinner	Dinner	Dinner		Dinner	Dinner	
7:40	G.O.R	Artform Conversation	Song Conversation		Reflection on week's research NEWS IN DEPTH	Alternating Weeks 1) Movie on World Needs. 2) Cultural Experience (Movie/Drama/Concert) Go as individuals 3. Teahouse dynamic (small group discussions)	8:00 p.m.
8:30	Guilds	Round Table	Guilds		Journal Diary		House Meeting
9:30	Journal Diary	Journal Diary	Journal Diary		Ritual		
9:45	Ritual	Ritual	Ritual				

THE ONE, THE FEW, AND THE MANY

	MON	TUE	WED	THU	FRI	SAT	SUN		
5:30	Wakeup								
6:30	Ritual								
7:00	Breakfast (Quote/news conv. Spirit Modes colleg.)								
8:30	Break and informal interchange				Socio-Spirit Retreat		Informal Re-creation With Structured Options		
9:00	Models Task Forces							Week 1 - Total Assemb	
								2 - Ind/Family	
12:30	Informal Lunch ("Bag lunch")								
1:30	Models Task Forces			Preparation and Celebration					
4:30	Day's Reflection by language grps.								
5:30	Break and informal interchange								
6:00	Dinner (Strategies conv.: Sharing Approaches that Work) Corporate Solitary Exercise						Weekly Ritual		
7:30	Informal Time Cultural Presentations & Exhibits								

CONSIDERATIONS & VALUES

1. Participants housed outside of Kemper.
2. Simplicity of overall design.
3. Language differences as major issue.
4. Look for newness in the design.
5. Wide variation in people's contextual relationship to the Order.
6. Time for family and individual missional reflection.
7. Spirit modes and sustenance are a key contradiction for the world and Order.
8. Culture shock of many Order members who have never been out of villages.

RECOMMENDATIONS

1. Hold time rhythm with Week I/Week II design.
2. Organize groupings for structured interaction.
3. Do spirit modes work during collegium (maybe extended) time as a major theme, such as ritual, common memory, spirit exercises, pushing present religious modes to common grounds of humanness.
4. Begin the GRA with a common Daily Ritual model which is different from any present ritual being used, in order to give "equal distance" for experimenting.
5. Find new edge of breakfast conversation. Maintain the "quote" and news conversation, but with new content for quote and new "hook" for depth in the news.

Recommendations (continued)

- The readings need to reflect our wisdom of being historical testimony (best if not contemporary) of God's activity in the lives of a revolutionary people.
6. The non-verbal aspects be included in our ritual experiment.
 7. Contexting and reflective conversations will be important relative to trips, outings, artforms, movies, etc., so as to avoid unnecessary shattering and undue misinterpretation of what "real life" is about.
 8. Meet on Week II by the kinds of groups listed on the time design. These would work on various concerns of the life and mission of the Order (not necessarily focused on issues represented by the groupings themselves).
 9. Start the day personally prepared (dress, etc.) for the day.

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~~SECRET~~
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THE PRESENT REVOLUTION

1. The twentieth century has brought with it foundational upheavals which have touched the very ground of human existence. As this revolution relates to the meaning of being human, it is the cultural arena of society which is the focal point. It is in the midst of this revolution that humanity is being reconstituted.
2. People's behavior is controlled by the images that they live out of. To change the image is to change the person and the behavior of the person. New images of what it means to be human are emerging from the present transformation. People are creating new concepts of common sense, new patterns of social relations and new symbols of the profound.
3. These changing patterns have been occasioned by a new paradigm: That all the earth belongs to all the people; all the goods of nature, all the decisions of history and all the inventions of humanness, belong to all the people. It is this new global consciousness which is transforming the shape of the economic, political and cultural structures which constitute the earth.
4. The fact that all the goods belong to all the people is requiring economic structures to respond to the gap between the 15% of the world's people who control 85% of the world's resources and the 85% of the people who do without. Replacing the outmoded concepts of resource exploitation for the benefit of the few is the new image of "spaceship earth" in which resources are limited and access to them is equitable.
5. The fact that all the decisions belong to all the people is requiring political structures to be transformed in such a way that each person is allowed to participate in global decisions and to exercise full creativity. The participation of local people in the decision making process allows every human being to determine their own destiny.
6. The fact that all the inventions of humanness belong to all the people is requiring cultural structures to create a new process of bringing about reconciliation in place of old

modes of confrontation. The new global consciousness requires the breaking down the barriers of national and cultural isolation.

7. There exists today a readiness to recreate the structures that will allow the planet to be one.

THE SHAPE OF POST-CIVILIZATION

1. Humankind's journey has not been uneventful. From early times of being naught but pawns used by greater powers daunted by the sheer necessity of survival. To the latter urge to place order on what was to be seen and felt. Humankind is now at the brink of a task that requires a new perception of all that is given. It can create a universe and observe the order of reality.
2. Dramatic changes have occurred in the globe within the past 40 years or so. These changes are so deep and so radical that they have been called revolutions in their own right. As this section, the Journey of Humanness, is about the history of human consciousness, the following will be an attempt to describe the impact that the 7 Revolutions have had in catalyzing new understandings of what it means to be man or woman in society today.
3. The major revolution impacting consciousness is the empowerment and increased participation of local people in making decisions about their lives. It has brought about radically different perception of structures and powers in society. Society is no longer perceived as hierarchy with all the power vested in an elite at the top. Grassroots networks are the order of the day now. People experience themselves as being masters of their own destinies.
4. Within the past few decades, women have begun to shape their lives in a more direct way than ever before. Experiencing themselves as deciders of their own fate, women began to create their selfhood with seriousness by seeking education, entering the job market or other realms previously the terrain of men only, and have established themselves in every sector of society. The Women's Revolution has not only changed the consciousness of women but also that of adult males and children. Who is not aware of what effect feminism has had on male-female love relationships as well as their friendships during the past 20 years.

5. This revolution has also made its way into intellectual or academic circles and brought about a serious questioning of the last several hundred years (if not more) of Western rational thought because certain theories and systems may have evolved out of a male rather than neutral perspective. Other intellectual thinkers evidencing impact of the Women's Revolution include "New Age" philosophers (theories on the male and female energy forces in the cosmos/universe), and theologians struggling to articulate a non-sexist religious language.
6. Youth too long disregarded have now seen their role as the future and questioned the set patterns of life. Education, sadly had set iron-clad rules, which became eroded by time and began the embrace of the globe. Modules were created for schooling that included the past and looked toward the future.
7. Minorities so long ignored are through awareness being brought to the fore.
8. The 3rd World is given voice and shown various ways to participate globally with the others. In the arid wastes of human living, a model of growing awareness of "it can be done" is being created.
9. International Business is catalyzing a practical awareness of the globe's unity as it moves beyond national boundaries building new relationships on a global scale.

THE HUMAN STANCE

1. The situation in our world today has everyone involved and interwoven in the whole of humanity. We are part of a global society. The suffering of the neighbor claims our attention and echos through every news cast. We are overwhelmed with the chaos of the needs of the planet as well as those of our immediate situation. It is a time which includes all races, religions, resources, reservations, reluctances, etc. We are in a time for being inclusive rather than exclusive.
2. In the midst of overwhelming chaos, paralyzing uncertainty, and dread filled ambiguity, people are called on to take stands. They are anxious to participate in the new thinking, eager to isolate appropriate values, and skilled in identifying narrowness or mis-perceptions, yet the new human stance is to be the one who contributes to

the new thinking, proclaims appropriate values and expounds the 21st century vision in it's inclusiveness.

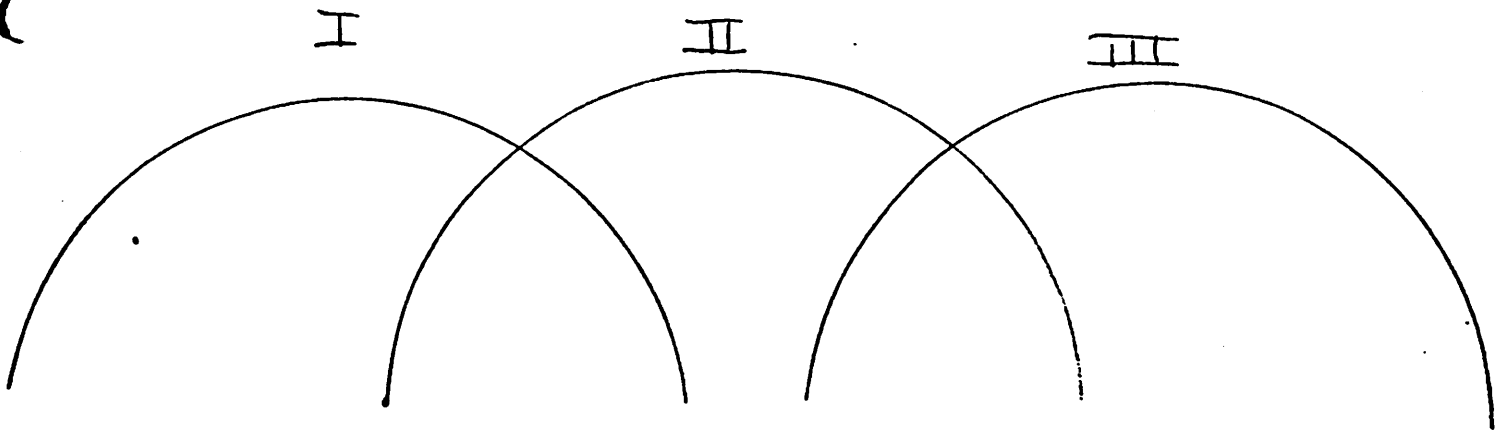
3. Uncertainty overwhelms us and freezes our exuberance. Claiming only our experience and historical wisdom as our weaponry we set off to build the new plateau. We search for options that have been successful, for experiments that have worked, and for demonstrations that reveal new victories. We build models to share our insights and images. Asking questions comes from assuming that 'someone' has an answer, 'someplace' there is a blueprint or that 'somewhere' there is a pattern. Our times have few answers or blueprints only solutions which have been more or less successful in each specific situation.
4. The response required in the midst of this situation is to take the stance of reconciliation. It is a time of finding connectors that reveal both the expansive and the rooted within each solution. The very act of finding the solution becomes the solution. The process is the secret rather than the product. Venturing in these times to make models, and act upon them is the key to engaging, participating, and finally contributing to the ongoing creation of history.

THE VISION

1. The world of today is unfolding in new human configurations of care and action that call forth a new common vision.
2. Today the 'New World' once envisioned is being realized in the form of brand new configurations in society. Government, business, volunteers and local people are integrally related in unimagined new ways.
3. Today the 'New Church' once envisioned is being realized in the form of brand new caring people. Whole movements of people ranging from village leaders to holistic health practitioners are springing forth.
4. Today the 'New Man' once envisioned is taking form in brand new courage to act. The need for action plans, participatory methods, and new agendas is universally recognized -- regardless of ideological bents.
5. Not only are these realities unfolding in the world, but a way to catalyze their coming into being is also becoming clear. A primary image of this can best be described as

sets of events that are orchestrated like a three-fold drama. The first act is the bringing together of the principle actors in occasions of interchange and communication. The second act is the dramatizing of the breadth and depth of their own care and the implications of their care through a central inspirational event. Such an event is brief in time and as comprehensive as possible in participation. It results in a broad consensus of direction. The third act is the creation of implementary formations in which their care can be practically acted out.

6. The IERD has unwittingly created a symbolization of this process through the three arches of the three phases. This progression of events seems to be a universally helpful image. That is, in major programmatic work with one community, one organization, one societal coalition or one world; in the time frame of one day, one week, one year or one age -- these dynamics seem to be applicable.
7. Quite simply, the vision of Those Who Care in our time has to do with the catalyzing into being of New Configurations, New Care, and New Courage to act, within the planet earth.



THOSE WHO CARE

1. It is an objective reality that, in every society and every sector of society, there is an element that is seized by possibility rather than despair. There are those people who care and act out that care in the ways that are open to them. Those who struggle the struggles of life, aware that they represent a common humanity. People who are as concerned with the ability of others to cope with those struggles as they are with their own abilities to cope. This part of society has been described with a myriad of poetic images over the ages. One recent term from the urban context is "the 5th sector". A recent term from the rural context is "the New Village Movement". Their commonality lies in their perception that history changes through the raw decision of people like themselves.
2. This reality has, in the first instance, nothing to do with the ICA or the Order: Ecumenical and will certainly continue in history regardless of the fate, effectiveness, or ineptitude of either of these entities. People understanding themselves as responsible for these entities, however, sense a unique and particular contribution to the thinking, organization, and action of the numerous forms of "Those Who Care". This contribution could perhaps be described as a movementalizing of such people. At the center of this intent is the process of generating new self-consciousness in individuals, groups, communities, and societies of their care, their connectedness, and their ability to respond to the underlying contradictions facing society at this time.
3. The ability to respond is needed at this time in at least the following four tasks. The first two represents direct serving of the world's needs. The final two represent the catalytic presence required of this self-consciousness movement within its own practices and configurations.
 - To catalyze concrete demonstrations of full human life for the poor, isolated, and dispossessed of this earth. Such demonstrations highlight:

* local economic self sufficiency and social
reliance

- * local leadership prowess
- * local symbols of global awareness and care

To provide training, stories, and occasions for societal reconciliation. Such means include:

- * the transfer of consensus planning methodologies
- * the building of "unholy" task-oriented, multi-sector coalitions
- * the celebrating of humanizing accomplishments and the gifts of diverse wisdom, style, and approaches.

To act out a corporate style based on commonality of mission that is an inviting alternative for those who care. Such style is based upon:

- * corporateness as its foundational sign
- * interior discipline
- * intentionality that is both pervasive and flexible

To embody modes of human interaction that provide genuine new hope for humanity. Such modes signal, from within the movement:

- * the bridging of the 15/85% gap
- * an authentic ecumenical dialogue
- * the creative employment of pluriform gifts

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Foreward

Foundational Order Understanding

A "fresh new wind" of change has transported the Order:Ecumenical into a deepened experience of global selfhood and global mission. Past statements do not fully undergird present realities. A new statement of poetry and perspective is called for to orient our diversity and enlighten our calling. We struggled deeply with the values of clarity and simplicity for ourselves and others who might read these essays. But most of all, we hoped for the gift of poetry that might touch the depths of our beings.

Washington, D.C.

April 19, 1984

FOUNDATIONAL ORDER UNDERSTANDING

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Washington, D.C.

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Chapter I A BIRTH: Through 20th Century Awareness
Question: What called us into being?

A. A New Understanding of the World

1. A new understanding of the world had evolved by the beginning of the last half of this century. World War II had given people direct exposure to the globe, creating a new consciousness of other cultures and a significant realignment of basic institutions. It was a time marked by post-war reconstruction, Third World development, the economic shaping of a new Europe, decline in colonization, and new nation-building in Africa, Asia, Southeast Asia and SEAPAC. New technology, particularly in the area of communications and nuclear energy dramatized the intensified social and political unrest around the globe. Before the eyes of all exploded the myth of any nation standing alone. All people were called to take a relationship to the struggles that engaged people throughout the world. For many this new global awareness demanded that every part of the world live in mutuality in relation to all of the other parts of the world. This radical understanding of a new self-consciousness proclaimed that all the goods, all the decisions, all the gifts of history belong to all of the people. A new point in history had been reached; and a new kind of historical order had been called for.

B. THE EMERGENCE OF THE ORDER: ECUMENICAL

2. This ordering dynamic is a creative response to historical trends which make apparent the need for significant social change. Its function is to catalyze new directions in humanness. The ordering dynamic addresses with focus and intentionality the major contradictions of the times by raising a sign of radical possibility.

3. The Order: Ecumenical is one contemporary manifestation of the ordering dynamic. One way to grasp our form of service to the world is to examine the role of the voluntary sector as different from the public, private, and local sectors. The formation of disciplined and dedicated groups and communities within the global religious is also evident throughout history. The Order: Ecumenical is made up of those who have dedicated themselves to the task of building a human future on behalf of all the generations of the earth. Composed of married couples, families

with children, and single individuals, it stands in relation to other traditional orders as a Third Order or family order. The beginnings of this experiment may be traced back to 1952 in Austin, Texas. From the beginning we have been a unique ecumenical venture, concerned with the needs of those who care and the new world which those who care are called to serve. Though the Order: Ecumenical began with an emphasis in a university setting, we have continually reached out to individuals, local congregations, local communities, and institutions of society in order to fulfill the vision of the new world being called for. Today the Order: Ecumenical stands as a globally diverse body of people from different socio-economic backgrounds, held together by a common concern for significant participation of all in creating the future directions of history. The Order: Ecumenical generates profound images, forges sociological models, and develops practical methods which bear witness to the possibility of fulfilled living and responsible shaping of society.

C. Our Ongoing Birth

4. Our order is continually birthed by the demands of history and the individual/family search for a meaningful vocational response to the mystery of life itself.

Chapter II A Journey: Of a Unique People What's Been the Journey?

A. The Nature of Our Order

5. The essence of our Order lies in grasping the tensional way of being that uniquely marks us as a community in mission.

6. First, we are movemental, meaning we are grass roots oriented. We operate with a radical openness toward the future. We knew ourselves as neither the establishment or the disestablishment, but as the transestablishment, the reconciling presence in the midst of. Yet at the same time we have a passion for structural change. We require of ourselves intentionality on the one hand, and somprehensive approach to all our action.

7. Second, we are both secular and religious in our style. We are secular in the sense that we are concerned with the whole world, and the social process as it impacts on the lives of everyone in the times in which we live and serve. We are non-sectarian in our program categories and approaches. We are religious in the sense that we are driven to continually probe beneath appearances to the transparent power from which profound motivity and historical creativity flows.

8. Third, the Order understands itself as experimental and disciplined. The Order experiments on itself with new forms and structures which it sees are necessary to catalyze renewed liveliness in community. Such experimentation is done within the best wisdom of the historical and cultural understanding involved, but always in light of the new breakloose needed. In the midst of the experimental, the Order requires of itself a discipline in terms of thought-through rationale for the experiment, doing it for a long enough time period to evaluate its effects, and, when diverse experiments are done, evaluating them on a global basis. We do not experiment simply for the sake of experimenting.

9. Fourth, we know our missional focus to be both global and local. Our globality is rooted in the awareness of the emerging global civilization which marks the 20th century. It is rooted in the certitude that nothing less than a global response will fullfill "all the earth belongs to all the people" potential, and demand of this hour. Yet we

are dramatically local, for the breakloose of global civilization is grounded in the rise of local people across the world. We hold this tension through forging the Regionalis, that which allows the goods, decisions, and gifts of all the earth to be shared and recreated on behalf of the future.

B. Characteristics That Set Us Apart

10. We are unique in being a family order, a Third Order, in the traditional understanding of the Church. As such, we have family units of married couples, single parents with children, and individual units. Sometimes individuals within the group decide to marry. The community treats with equal seriousness the covenant between the couple and their individual covenants with the community. When an individual or family enters into either one of these covenants, it is cause for great celebration by the community. The termination of any of these covenants is felt deeply by the whole community.

11. Because we image the family as mission, the care and training of our children have been a concern of the whole community. At the same time we acknowledge the final responsibility of parents for their own children. In North America, particularly, a major turning point for children is age twelve when they participate in a rite of passage. After this time the youth are imaged as individuals separate from family in terms of journey and assignment.

12. Throughout our thirty year history, we have demonstrated an enormous capacity to change and grow. Our very evolution tells our story of flexibility in order to meet newly perceived needs and undertake newly consensed upon tasks. Major transitions mark this journey of service. We have grown from seven white, western families to 800 members of all ages, nationalities, religions, economic backgrounds, and cultural traditions. Originally, the Ecumenical Institute was our vehicle of service and the only name. Now there is the Ecumenical Institute and the Instititue of Cultural Affairs staffed by the Order:Ecumenical.

13. There was one statement of covenant and one form of the Order. There is now an understanding of the Order as a three-fold dynamic through which the covenant can be acted out; namely, the Symbolic,

those who are full time living in community; the Extended, those who are self-consciously under assignment and live outside the community structures; and the Movemental those who are deeply concerned with the missional task and therefore, in profound collegiality with the Order.

14. The staff, which originally saw itself as doers and trainers, now undertakes to be catalyzers and enablers. Training the trainers, networking coalitions of care, facilitating group planning are several definitions of this role. The phrase "from 5th City to the world" literally refers to the growth from one human development project to over 1000. And within that growth, the transition has been made from single village projects to village clusters.

15. We position our capacity to respond to the needs of the time. Our radicality is simply to restructure ourselves as history demands in order to live as a demonstration of a quality of missional life that is available globally. Or, as someone stated, "it is to live as a sign of hope of what is possible for everyone." Our uniqueness lies in our self-conscious relationship to all that we do: intentionality, comprehensiveness, deeps, futuristic, archaic.

16. We recognize that we are and must continue to be a sign of uniqueness in the world. Yet we struggle deeply with exactly what that is. To the four sectors of society (government, private, local, and voluntary) we are a sign of seriousness about the need for and ability of local people to decide their own destiny. We are the ones who are willing to take on the role of negotiator and of being a sign of repentance. To the movements in the world, we are a sign of the necessity of working within a comprehensive context out of an understanding of past and vision of the future. We believe that all dimensions of life must be dealt with at the same time for effective demonstration. To the traditional orders we are a sign of the acting out of prayer and of embodying the complexness and diversity of the world within our own body. To the religious we are a sign of the necessity of experimenting with new ways to rehearse and symbolize the deeps of life which go beyond traditional statements of liturgy.

Chapter III A LIFE UNDERSTANDING: About Ultimate Concern

A. Life is Drama

17. We believe that every person struggles with the meaning of her/his own life. At certain and varying points in each person's life, s/he knows her own finiteness in ever deepening ways. Sometimes this happens when s/he encounters the Mystery or when s/he faces her own death. When finiteness is experienced, a person's whole self-understanding is called into question. She stands before an abyss filled full of humiliation, weakness, anger, suffering. In the midst of this unembraceable situation, she is called to embrace the unwelcome awareness of this life as fulfillment. This is what it means to be human. This is the expenditure of freedom. When her mundane life is embraced with this kind of commitment, then it is replenished. Resurgence happens. But life is so painful that she creates illusions which life then intrudes upon again. And her response, in freedom, to embrace her situation and say yes to moving with it or no, is a recurring happening.

18. When this process occurs, we believe that a human being dies to old ideas, feelings, circumstances, and the new is birthed. In dying comes life. In the dark comes light. To die is to live. Every person lives this journey more or less self-consciously. Because we know this, we say that every person has the possibility of a fulfilled, significant life.

19. We believe that every human being lives in the midst of limits and possibilities and chooses her relationship to those. On the one hand, a self-conscious human being will know that nothing is worth dying for. Yet in freedom, s/he chooses what to die for. We believe that every human being can decide about her/his own life. We believe that every human being needs a motivating purpose beyond herself which will call out a depth response. We believe that a person knows her/his selfhood only in relation to the community she/he finds herself in and within herself. We believe that a human community which nurtures selfhood includes the dynamics of the four life phases, the male/female dynamic, regular reflection on profound consciousness, mythology, and economic-social-

B. History Can Be Changed

20. We believe that each community harbors its own depth human problem and solution. This depth problem lies beneath and reinforces the more obvious symptoms afflicting that human community. By identifying and radically dealing with its depth human problem, a community is released from the death grip of that issue. It then has the practical possibility of self-generated human development.

21. We know that groups can change history by a continuous process of acting and reflecting. We start with the situation at hand, not what "should be" or what we would prefer. By discerning the possibilities in the midst of the present situation, we dare to state a practical vision of the future. If a community can identify the attitudes, ways of operating, that block the way to the vision, these contradictions can be addressed. By taking concrete action against these contradictions, the situation is changed and new possibilities and contradictions are revealed. It is finally the decisions of ordinary local people that changes the course of history. We know, of course, that in such decisions lies the building of civilization and linking with destiny. It means being involved with the nitty-gritty mundanities of life up-to-the-elbows.

C. The Mystery Is Our Colleague

22. The Final Reality has been given many names and images, but there is only one Final Reality.

23. All of life is enveloped in mystery, the Mystery that lies behind all mysteries, all finally unanswerable questions who am I? Where did I come from? Why was I born? Who are you? Why were you born? How did this world come to be? Seventy-eight billion souls lived before us. Why are we here? Why is there pain and suffering and death? Why are we driven to create or to destroy? Why do we cling to this passing moment? Why do we love? The Mystery permeates all things, past, present, and future. The cosmos itself is full of unknown. All creation oozes awe and wonder. This is something we all experience. This is the eternal Mystery before which the universe stands. We not only experience this Mystery in our lives, but also choose our relationship to this experience. Our chosen relationship to this experience has a

profound effect on our lives, for it shapes our very being, our attitudes, emotions, and the context of every decision we make. We understand that we are co-creators with this Mystery of creation itself.

24. We believe that there exists in life an objective reality that is mystery, consciousness, care, and tranquility in the midst of this world. This other world, as we call it, allows a person to stand at attention to her/his life, to transcend her/his own situation, release her/him to reengage with refreshed vigor in the mundanity of life. We believe every person experiences the reality of this other world. Part of our task as a self-conscious body is to find the universal poetry, stories, language, and images which point to this experience in every culture and time in a depth way.

25. Every human being has cares and concerns. Whether individual concerns and struggles of everyday living, or broader concerns regarding the future of society, the development of local communities, or the reshaping and humanizing of education, our cares are raised in the context of our ultimate concern. What do we finally care about? What are we willing to live and die for? Beneath all our worries, cares and struggles, we are a people who share an ultimate concern for releasing the power of every human being into life that calls forth a depth awareness of the glory of participating in shaping creation itself.

Chapter IV A Service: On Behalf of All
What is Our Purpose?

A. We Are A Living Symbol

26. The most fundamental purpose of our order is to be a living symbol for the world and those who care within it. As we live in affirmation of the reality of the mysterious creative power which moves through and gives form to all of history, we are this symbol. As we convey and demonstrate the courage to risk, courage to change, and courage to create, we are this symbol.

27. In fulfilling this purpose, it is our destiny to be responsible for the nurture and shaping of the movement of care rising amongst all peoples in our time.

28. It is our conviction that historical change is dependent upon the awakenment and engagement of this movement of care in service on behalf of all. This is what we mean when we talk of ourselves as being responsible to the God for the world.

B. Shaping Human Spirit and Society

29. In fulfilling our destinal purpose in the midst of this world, we have two primary functions. One is to shape expression of human spirit and the other is to give form to 21st century global society.

30. In shaping expression of the human spirit we understand ourselves to have the functions of releasing people to deep and authentic experience of their lives and of celebrating the human journey. Our purpose becomes that of calling forth consciousness, care, creativity, courage, and corporateness.

31. In giving form to the New Global society, we understand our function to be worldwide, or care for all the earth and history-long, or for the sake of the past, the present, and the future. Our purpose becomes the building of human society.

C. Dynamic and Diverse Actions

31. We carry out our functions through strategies or action plans. We understand our strategies to be structural (creating patterns), methodological (using new modes of human relationship, intentional (carefully planned), and diverse (meeting a wide variety of social and spirit needs).

32. Through all that we do there are three elements which mark our approach. These are: contextual reeducation - training which enables people to see anew their relationships and role within the human journey, the historical process and the social fabric; community reformulation - the creation of new ways of decision making, cooperation, and authentic action; and spirit remotivation - releasing a renewed sense of meaning, purpose, and value.

33. We understand that to carry out all of these strategies is what it means to translate our underlying purpose into historical action and social reality.

D. Addressing the Profound Issues

34. We believe that strategy is created through holding the values of identifying and unblocking underlying contradictions through analyzing the pressure points which rebalance the social process, through selecting actions which will have the most catalytic effect, and through naming and moving on the necessary deed.

35. We hold that short-range plans are decided out of long-range vision, that geographic position is decided out of attention to care for the whole earth, that our style and programs are decided out of in-depth geosocial and spirit analysis, and that next steps are informed but not restricted by our past expenditure.

E. Embodying the Posture of Global Service

36. It is one of our basic understandings that our purpose, functions, and strategies are sustained when we individually and corporately stand in the posture of being nobodies who are free from the burden of needing to lay claim to our creations for our sense of self-worth. This releases all of us to embody the mission in the local to which we are assigned.

**Chapter V: A Covenant
What Do We Believe?**

A. Corporateness as Foundational Sign

37. Others, when describing the attributes of the Order Ecumenical, have suggested that the Order's ultimate contribution could well be its demonstration of corporate living and service. And, it is true that the Order holds corporateness as its foundational sign. Corporateness is never advocated solely for its own sake, or for the benefits derived therefrom, but always for the sake of getting the missional task done and sustaining those committed to that task.

38. The covenant which empowers this corporateness is a promise before self, neighbor and the giver of life to be about the co-creation of the earth. It is a covenant that stands in the context of forebearers in human history who saw what was required and who dedicated their lives to bring about the necessary changes.

39. The corporate life of the Order Ecumenical points to the day-to-day acting out of this covenant.

B. The Disciplined Life

1. The Unspoken Vows

40. Even though members of the Order Ecumenical do not say vows, there are at least 3 basic understandings that mark our decision and commitment. These 3 understandings are rooted in the traditional vows of poverty, chastity, and obedience.

41. The first understanding has to do with our decision to voluntarily live a life of simplicity. This decision is rooted in the necessity to be detached from the claims of the world in order to be able to respond as needed for the sake of the mission. It has to do also with ordering and offering resources and relationships on behalf of the task. We receive stipends, not salaries. We hold an image of all our belongings fitting into 2 suitcases. We live among the poor and dispossessed.

42. The second understanding has to do with our decision to offer our one unique life on behalf of innocent suffering across the world. (This offering is beyond just feelings of guilt about the world situation.) When we are confronted with the many options available to us, this understanding calls us back to the single focus of our life. The Order Ecumenical wears the color blue as a symbol of this decision, and attends a daily ritual. We wear a plain band on the 3rd finger of the right hand. We build models that address contradictions. We create brooding screens and set priorities.

43. The third understanding has to do with our decision to freely and fully engage ourselves in life. It is about saying "yes" before saying "no" to any apparent need. We are globally assignable -- in a moment's notice we go where we need to go.

2. Caring for the Journey

44. As is true with all covenants, this covenant is renewed over and over again. This covenant has to be continually cared for and sustained.

45. Our symbolic or ritual life allows us to individually and corporately remember who we are and why we are who we are. Our songs and our celebrations are key elements of our symbolic life. The daily ritual we do together each morning links us and our mission with all the past and all the future. In it we celebrate the profound journey of life. The weekly ritual celebrates our life together in service to the world. The wake-up ritual calls us to awareness of the waiting-to-be-formed possibility of the day before us. Accountability and absolution rituals remind us of our responsibility and our freedom in the midst of everyday life experiences.

46. Our study life provides us common screens and images. Through the diversity of materials studied we gain insights from the past, towards the future, and about the present.

47. As a futuristic demonstration of how masses of people can have adequate care, we care for one another through structures. We have teams who, on a rotational basis, care for our children, lead our ritual life, cook, clean, care for our sick, go on appointments, lead meetings, and so forth. We check on team members who are unaccounted for, not to impose guilt or to be nosey, but to affirm the

value of each person's presence and contribution to the corporate activity.

48. Finally, awareness of the human journey within each individual's covenant with the Order is maintained through the interior classes. We have been experimenting with this dimension of caring for the journey since the early 1960's. It was last symbolized in 1972.

49. The symbolic function of the classes has to do with reflection on and absolution of each person's journey in the Order. The current practical function of the classes is to serve as a guide in the selection of the Panchayat, the Commissions, and the Area and Centrum Priors.

50. The first form, a 3-year novitiate period, emphasizes learning about the Order. The second form - or 3 middle classes - emphasizes practical leadership. The third form involves a 4-year period of preparation for a life-time commitment and emphasizes symbolic presence.

3. All the Decisions Belong to All

51. The decision-making and decision-implementation process is critical to any group's corporateness. For us, it is even more than that. We are concerned that our experimentation in polity enable the new global consciousness that all the decisions and responsibility for those decisions belong to all the people.

52. We operate out of a context of consensus that places power in the hands of all involved; that honors the insights of all involved; that expects the support of all in the decisions' implementation.

53. The members of our houses and regional teams meet as the local collegium to give form to consensus. The collegium insures a common operating context for the total group. The collegium maintains and enlivens the corporate vision and spirit which hold the group together. The collegium allows maximum input in determining the appropriate implementing actions. The collegium provides a forum or vehicle for initial corporate reflection on emerging issues.

54. Through vehicles like the collegium, individual and local input is incorporated into regional, areal, continental and, finally, global decisions and models that affect our corporate life and mission.

55. Surely, one of our greatest strengths is that we trust each other. We assign representatives from all ages, all cultures, all religions, all sexes, all levels of experience and numbers of years in the Order to the various representational gatherings that are held throughout each year. We trust each other to care, as best is humanly possible, for our total life and task.

C. Our Radical Integrity

56. Our radical integrity, or our basic accountability and absolution, is rooted in the awareness that the only absolute covenant is with life itself. Within the covenant of our Order, the covenant with the final mystery, the family, and each individual is lived in creative tension and intentionally is symbolized. This understanding of integrity grasps the difference between a legal contract and a moral covenant. Our covenant is freely chosen, freely sustained, and freely broken, in the deep awareness of what called it into being in the first place. Thus people are not asked to join, stay, or leave our Order. A crucial sign of this radical integrity in mission is our economic independence that provides us with the flexibility to go and serve where history demands.

VI. A Commission: From the Deeps of Life
Question: What is Calling Us Into the Future?

A. We Have Cosmic Permission

57. The Order has understood its missional expenditure to be based upon having received a commission from the Mystery of life itself, the cosmic permission to perform acts of service on behalf of all the earth. Everyone in the Order has the same commission, namely to be God's love in the world. Historically this commission has been talked about as "opening up the future, making new the past, and filling the present full of meaning" in every situation that we meet. Over our history we have carried out these intents in relationship to individual lives, historical church, communities, structures, and networks.

B. Fulfilling the 8th Revolution

58. During the final 16 years of this century, our commission will be to enable the transformation of an 85/15% world, fulfilling the 8th revolution, the revolution to a global civilization. Here the moral issue is the gap between those who believe history can be created and those who believe that history will be the same as it has been for the last 2,000 years. We will be preparing to deliver to the 21st century a world transformed in its Oneness, living out of the new consciousness born in the 20th century.

C. Calling the 5th Sector

59. The key forces in this next 16 years will be those who have seen the necessity of this 8th revolution and are seeking for a way to realize its practical application for the planet earth. To accomplish this commission during the next 16 years, the Order will be calling into self-consciousness the 5th sector, those who care within the public, private, voluntary, and local sectors of global society.

FILE

Chapter VII A Promise: For the Coming Ages
Where are we going?

A. The New Earth Fulfilled - The New Covenant Fulfilled

60. As we move toward the 21st Century, what is our promise? Our promise for the new earth is to continue the journey of being servants to the Mystery that life is. To the best of our collective ability, it is to discern the cry of history and to discover the forms, methods, and spirit nurture required to effect change in both the social fabric and human mode toward a more profound style for all the peoples of the earth. We understand that we intend to turn the pluralistic society into a pluriform community through acts of repentance.

B. The New Ethic - The New People of God

61. For the new ethic we understand that service is acted out in service to the poor, be it poor in sustenance, poor in spirit, or poor in participation. We believe that in the midst of the complexity of the information society, every person is responsible for every decision.

C. The New Order - The New Demonstration of Community

62. As the Order: Ecumenical one aspect already discerned is within our own body. We have been called to be the demonstration of what can be for the people of the earth, which means applying the learnings of our past work in community to ourselves. We are the All-The-Earth-Belongs-To-All people. We are a continuous-discontinuous dynamic which guards the tensions in the social process of sustaining, ordering, and significating. We are flexible and yet anchored in the institutions and geography of the globe. The articulation of the Foundational Understandings of the Order is a beginning of our declaration. A further dimension is the practical aspects of our discipline and structures of care of ourselves and each other, so that we may be prepared for the challenge the future always brings. The promise of the future stands on the investment of the past.

TALKING PAPER ON FOUNDATIONAL

UNDERSTANDINGS

File # 1166

CONTEXT

The process we used to do our Foundational Understandings Model Building Week II began with spending the first session (evening and overnight) reading material from the Jaipur MTF, a number of talking papers we had accumulated from other houses and areas, and lastly, historical order documents, such as Document I. In the following sessions, we brainstormed a list of 83 items of foundational understandings, both from what we had read as well as our own ideas. Then we gestated these items into seven major holding categories (chart is below). We then briefly looked at the structure of Document I, but did not find the structure a good holding structure for our categories. Finally, we wrote paragraphs for each of the seven major categories, using the data from our brainstorm. Then we structured these paragraphs into two major parts: first, a weaving together of what we thought the foundational understandings are under that category and how they apply to our present understanding, sometimes pointing out the difficulties we as an order are experiencing right now. Secondly, in most cases, we wrote about the next 16 years in relation to these foundational understandings. We hope these paragraphs will be of help to you as you do your brooding in preparation for the Great Council of 1984.

FOUNDATIONAL UNDERSTANDINGS

FOUNDATIONAL UNDERSTANDINGS		
I CORPORATE STYLE	II FUNCTIONAL DYNAMICS	I CORPORATE STYLE
STYLE OF PRESENCE	INTERNAL OPERATING PRINCIPLES	STYLE OF PRESENCE
1	CORPORATE	1
CONSCIOUSNESS	METHODOLOGIES	CONSCIOUSNESS
OF	STRUCTURAL FORMS	OF
2 SERVING JOURNEY	5	2 SERVING JOURNEY
	4 METHODOLOGIES	
	3 INTERNAL OPERATING PRINCIPLES	
	6 MISSION STRATEGIES IN	
	7 PUBLIC STORY CONTEXTS	

I. CORPORATE STYLE

1. STYLE OF PRESENCE

The foundational understanding of the Order: Ecumenical is first of all based on identification with the oppressed. The Order hears the cry of human suffering around them in the streets and in the fields and houses of those with whom they work. They consciously live out of the way life really is, without illusion or blindness, with open eyes and a joyous heart, in the style of "in but not of" the every day, mundane world.

The Order meets the mystery in their lives every day. Their basic understanding of life is renewed each day through rituals which rehearse reconciliation of life with life. The past is accepted joyfully and honored; the transparency of the situation in which they find themselves is acknowledged; their responsibility for creating a different, more human situation is made conscious and their ability to remain in service for the sake of the oppressed is articulated.

To spend a period of time with the Order is to live in a place of obedience, a place of hope beyond hope, where the tension of caring for the local and the willingness to serve anywhere in the globe is embraced. Images and symbols decorate the walls as reminders of a life perspective of service beyond their own immediate lives and concerns for themselves and their families.

In a time of great luxury for a few, the Order in the next 16 years will willingly turn its back on wealth and live among and for the poor. In a time of amassing possessions, the Order in the next 16 years will willingly abandon what they have and live simply. In a time of privilege for the well-educated and trained, the Order in the next 16 years will willingly give up status and prestige and give back their talents to the masses who have less opportunity.

The Order's foundational understanding has and will continue to be in the belief of the rise of local people and in their capacity to decide and forge out their own future. As for the role of the people of the Order, it has been and will continue to spring from the knowledge that history has always ridden on the back of the religious and that in order to bring about social change, a body of people is needed to move forward with courage; care, creativity and corporateness into untried and unknown avenues of service.

2. CONSCIOUSNESS OF SERVING JOURNEY

The Order: Ecumenical has always understood itself to have the capacity to function at the cutting edge of history. Primary and secondary symbols point to this understanding as their basic pre-supposition. We, the Order, have in the past believed that we were responding with positive and cooperative action to the underlying contradictions present in society and brought about by the upheavals of the 20th Century. That is, our body took the necessary "leap" required, as we saw it, to bring about social reformulation in a time of destruction and disregard for human liberty and dignity. Furthermore, we have assumed that we had the capacity to function

not only in missional expenditure but also in the spirit life of the Order. We have worked as a body within global strategies, under assignment globally. We have seen ourselves chaste in willing one thing, obedient to our calling and living simply according to the poverty level of the country in which we work. Our image of service has clearly been within the understanding of impact and demonstration systems; intellectual and symbolic life; space, time, economic and polity forms corporately consensed; and underneath it all, in the understanding that our destinal function was to serve the needs of the oppressed, directly or indirectly. To oversimplify the foundational understanding, we have totally expended our lives on behalf of the 85% of the world's poorest of the poor, in spirit as well as in body and mind. Confessionally, this has been our intention. We have spent 32 years in doing this mission.

Society at large has been caught in the third wave, the period of transition, post-civilization, the age of anxiety--call it what you will. The human spirit is broken and terrified of a nuclear holocaust. Terrorism and torture are on the rise every day. Post-civilization is no longer the question, but survival. On the one hand, individual freedom and dignity are being threatened in countries struggling against tighter and tighter oppression, against militarism and extremism. How can humankind survive and live freely in an age of terror? What is the price of freedom? How am I responsible for my neighbors?

The response of the Order: Ecumenical to this new crisis is a life and death decision, not only for the well being of our own group, but for the continued dedication and commitment of those who work in rural and urban development, those who are already in the League, who walk the crimson line every day. What is needed is new spirit methods, models, constructs, courses, contexts, songs and every kind of invented technique possible to equip people with practical images of global consciousness, new ways to enable the league (not only the ICA, of course) to continue to participate in the human journey of sacrifice and expenditure. The creation of new approaches is desperately needed by which practical skills of those engaged in all kinds of development are systematically refreshed, revitalized and retrained.

The gift of our Order Practices must be shared and transferred to all those who struggle daily to work cooperatively with villages, agencies, government bodies, companies and institutions of economic and social aid. Within our own body, we need to look seriously at the advisability of a three-month retreat, where members from each house or nexus rotate in and out of a "researching dynamic", using their field experience to pull back and reflect on their journey, their victories and failures, so as to come up with practical products and designs to enable others to reflect on their experiences and learnings. A life and death issue is how we incorporate within our life a new experiment, a "retreat" which will structurally prepare us to reenter the battle. Perhaps each continent can assign five or more people with a minimum of five years' experience (each) in the Symbolic Order to gather in a central location for a three-month period. The first year or two there would only be one such group. Following a careful, detailed analysis and evaluation, a decision would be made as to whether a different group might be chosen continentally to meet as often as twice a year. Then when these constructs have been tried and tested, they must be made available to the public in order to offer and share this new grasp on survival.

II. FUNCTIONAL DYNAMICS

3. INTERNAL OPERATING PRINCIPLES:

Foundational Understandings: The Order Ecumenical has created basic principles from its experience as a community of intentional people in mission: 1. We have learned the power of the symbolic life in our decor, daily rituals, daily and weekly time designs, wearing the blue, etc. These we are trying to make more relevant to the religious, cultural and linguistic pluriformity that now exists in our Houses.

2. We have always been clear that our power is being a self-supporting group dependent on no outside sources both to show our seriousness about the task in history and to be totally responsible for making our own mistakes with no outside restraint, thus being able to learn from them on behalf of the rest of mankind. We have also decided to live out of equitably-based stipends to cut across the world's images that to be human today is to possess a lot of economic resources, as if life is all about dying with good credit! We are experiencing various levels of practical concerns in our presently structured economic life. Having a few people do all the permeation jobs pushed these people outside our daily missional contexts so that they see more possibilities in their job. They often get locked into their jobs and are not globally assignable. In other places the local unemployed members see no way to participate in self-support and struggle with images of economic dependency on the Order. In other locations, actual possibilities for jobs are very limited, leaving our members to struggle without getting their monthly stipends, which are a symbol of global care for each member, thus causing unnecessary blocks in motivation to say in a Global Order. In other locations, small Houses spend too much energy on self-support, hampering our mission.

3. We live in Houses to better serve a local geography. We originally started Religious Houses to train local people in our methods and contexts, having them enter a journey of decision-making in being a serving Order, later to become globally assignable. We were clear that we did not start a House without first having at least 3 local families in the House. Later, we began to open up new Houses in new Areas with only established Order members with the hope that local people would join us. However, this did not happen and very few locals joined us. As a result, many of our houses became smaller. Priors were becoming worn down with the missional demands in new, unknown territory as well as nurturing a few old hands around the table, so they began to lose their own story of self-significance. Eventually, many priors went out the back door never to return. Also, where there was a very practical mission, as in rural development projects or in training volunteers for other countries, Houses began to fill up. Yet many of these new people entered for various motives, usually for practical engagement and were not necessarily drawn into the Global Order. After a period of engagement, many of them moved on to something else. Only a handful seriously considered being part of a Global Order.

4. We see ourselves as an ecumenical, family order experiment in history inclusive of all 4 phases. We see our strength in engaging a diversity of peoples in one mission. In practice, we are experiencing difficulties in how we do care for our youth and elders. In the confusion, not all members allow their children to participate in the Order's youth structures. So, all the Order youth do not experience common structures and some parents have no images of the power of giving up their children to corporate care even though these structures may cause occasional problems for their children. We are also unclear on the role of the elders, especially where

we are actively engaged in local mission that demands a lot of physical energy for some elders. Thus, we are not clear how to engage the elders' wisdom in our daily work. We are in reality also a pluriform order and have many members who speak other languages than English. In many places we try to teach them English so that they can participate in Councils, read the global mail and be ready for an assignment in another part of the world. This usually takes more time than we actually have, especially, if the local members have very little education. There is also a large gap between teaching English for beginners and becoming fluent in 3 to 4 years. Also, knowing that English is the global language and having many priors from the United States where little pressure exists to learn other languages, we started Houses in non-English speaking locations with priors who had little or no knowledge of local language. This has also become a block in both communicating with and understanding the people we are working with. Since language is culture, we had little appreciation of the actual culture and therefore, how to deal with the real situation. It would be like someone coming from Egypt to start a House in the U.S. who speaks only Arabic. An American would not only find it difficult to communicate with this person but would think twice of working with him in America. It would be too embarrassing! Yet, under the pressure of our global mission, taking time to learn a local language with the knowledge of being reassigned somewhere else at any time is not conducive to studying the local language.

5. As a Global Order we decided our global strategies and placed our members in geographical locations accordingly. We certainly learned a great deal about the realities of the world in this way. We are the people who live out of comprehensive, long-range missional contexts and not out of immediacies. In order to keep ourselves comprehensive, we are clear that we live intentionally in the tension between the global and local. However, in our involvement in the local we begin to allow the tension to collapse and operate out of the demands of our local area of assignment. Since the global always comes as an impingement, when we are involved in our local turf, be it a House or a Centrum, we begin to operate out of the immediate demands of our assignment. Since most of our daily contexts evolved within our local assignment, it becomes easier to let any global demands slide to the bottom of our priority lists. Then we are more and more tempted to become "localized". The local problems immediately on our door step have to be resolved. In the daily battle, we begin to assume more the local context and immediacy to resolve problems, often becoming part of the problem. If we're working in a local project, then it subtly becomes the ICA project and if it fails, we fail. Rather than allow the local people to resolve their own problems and become spirit giants in the process, we panic and do it for them, forgetting our global wisdom that we are not project directors but trainers and catalysts. If we are setting up local programs, we try to set them up according to what we think the local context is--what the people will respond to, not what they need. We become afraid to push global models for fear they won't work in "this situation. Eventually, we create models for the local situation and think this is what the world needs. When the rest of our colleagues don't respond to our models, instead of re-creating them in light of the global push, we are tempted to say that our colleagues don't understand "this situation". As a result, with so many vested interests, it becomes difficult to get any kind of global consensus among the Order. We become like a group of local independent Orders spread across the globe, making decisions within our own local context.

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The Next 16 years: 1. Assuming that an Order like ours is necessary in the history of the last part of the 20th century, we need to articulate the operating principles that we have learned are fundamentally true for an Order in history. We know that a weekly time design, collegiums, rituals, corporate and individual time, etc. is the glue of our order. They're structures of care and motivity. We need to spell out these basic structures and globally consense that these are the marks of our Order and are the same for every location in the world. The context may vary in different locations but the common forms must always be solidly there.

2. We need to continue as a self-supporting Order with the understanding that every Order member responsibly contribute to self-support. To lose this foundational understanding is to lose our serious purpose and to create a dependency on an economic structure that controls us rather than us in control of our own economic destiny. A number of corporate s/s ventures (computers, Training Inc., LENS International, etc.) have been experientiated with. Now is the time to seriously analyze these experiments, especially in reference to every member participating, methods of training, time required, how relate to our mission and global replicability. For the next 4 years the Order needs to experiment with these corporate s/s ventures in every continent and Area. After 4 years, we can re-design a whole new s/s structure. During these 4 years we need to set up training programs for all Order members, especially the less educated, in order to increase their self-confidence as employable people in "our" economic structures. This might be set up first in each continent where either every member goes for a period of time to one location or a traveling team spends time in each local situation. If our global strategies require a few people to work in a locality where employment is too difficult or too time consuming, a continental house or location with high employment could cover their s/s, These people would be supported by others for a period of time and then would be assigned themselves later to do self-support. The emphasis here is that no member of our Order is in a situation of not being involved in S/S for a long period (2 years?). In this way, with every one working in s/s, there is no subtle hierarchy of those who never do s/s and those who do. Also, this would enable every one to always receive a monthly stipend and no one is punished because of living in a difficult situation.

3. As we brood over how to better structure the Symbolic, Extended and Movemental Order dynamics, we might think of the following: We could set up a Training School for 3 to 6 months in length on each continent with a faculty knowledgeable in that continent's culture and languages. This School would train every new Symbolic Order member in all the Order's intellectual, social and spiritual methods along with time for practical application in the field. More experienced members can be assigned as faculty on a rotating basis to avoid "locking in" the same faculty as the only training experts, causing an unnecessary division between the "experts" and the "others". We are all trainers! No one would be considered a member of the Symbolic Order until they went through this School. The faculty would decide if a participant is a serious candidate or not. It could be done on each continent once or twice a year. At the end, every participant would symbolize his/her decision to intern for one year. They could sojourn in a local situation for 3 to 6 months previous to attending the School.

Someone wishing to be a member of the Extended Order would also need a training course. This could be a 2 to 4 week course once a year on each continent. It would emphasize training in basic methods needed in their role and would end in ritualizing their decision to be under assignment for one to two years. A new decision can be ritualized every

1 or 2 years. Those deciding to be Movemental Order would go through a shorter contextual course--maybe one or two weekends--within their local geography. They would symbolize their decision at the end. Also, a well-defined procedure needs to be spelled out for members who want to shift to another dynamic of the Order: from the Symbolic to the Extended or Movemental and vice versa.

4. In order to engage all 4 phases in the life of the Symbolic Order, we need to have larger "residences" with a minimum of 15 to 20 people. This means that there would be enough youth to set up youth structures and an Equivalent Youth House on each continent for the older youth. We might wish to entirely shift our image and not have any more "Religious Houses" but some type of "residence" with a different name to symbolize a whole new direction for the next 16 years. Actually, we started these Houses 16 years ago in 1968. Let's say that this phase is over. It gave us a tremendous understanding of the world and now is the time to move on.

So, we could reconfigure ourselves into a different pattern of assignments and locate fewer "residences" in strategic locations on each continent, locations where we are already well-known and established and which has a strong s/s base. Maybe from 2 to 6 per continent. Also, we can use these "residences" like we used to use the West Side Campus before we had houses and send teams on the road to teach courses, HDTIs, Academies, LENS, etc. We would not set up another "residence" anyplace else unless we have really softened up the people in that area, like we did in re-selecting HDPs or deciding the first Houses. The local people must be ready to invite us there and join us. We wouldn't be in any rush. If we expanded again, it might take a few years of really softening up the turf before we would consider such a move. By having these larger "residences", we could have more teams on the road marketing, training, visiting projects, etc. We would no longer have a few people scratching for an existence in areas where we sense we have become bogged down. This would also allow us to do language training for all members in order to function on that continent.

One of these "residences" would be the major coordination residence for the continent with a continental team on-the-road constantly. This means we could close our 10 year experiment with the Centrums. The Panchayat would be composed of one member from each continent selected every 2 years. Since Chicago is a center of communications, the Panchayat could be housed there in a small residence with a communications system to every "residence" in the globe. They would make continental treks and be responsible for setting up Global Councils every 2 years. each on a different continent. We might also wish to set up a maximum number in each "residence" so that every member would be engaged and not lost in a too large "residence" where they become unengaged. All this would enable us to have teams working in the local not just a few for a long period of time who could become too "localized". We would have enough people to shift assignments and help us keep our global perspective. This is our gift to the local.

4. CORPORATE METHODOLOGIES:

Foundational Understandings: Although we have referred to our Order in different ways, one of our great strengths since the very early Austin days is that we are a teaching or training Order. We have created a whole host of various methodologies for different types of situations. Our methods are contentless--the lives of the group are the content--so that they can be tailored to fit any situation. Our methods also are global. We experimented with them around the world using the same common format.

Changes in local situations have been evaluated and then used in other new situations. We have created intellectual, social and spirit methods. All these methods are corporate, enabling participants to enter on a journey of consciousness through the insights of others on the journey. All of these methods are life methods. They have helped to create a large body of Those Who Care both in and outside the Order for the last 32 years.

THE NEXT 16 YEARS! Now is the time for us to consider our role as a training order once again. In the early days of our Chicago life, we spent years training order members to become first, second and third teachers. We need once again to train all Order members as trainers. If we decide to have larger "residences", we would need enough people in one location to design training sessions and practical experience and constant evaluation for each member. Each residence would rotate all its members into Wk II "Pedagogy" or "Facilitators" Guilds for practical training. At other times, their Guilds would do curriculum building for new courses.

5. STRUCTURAL FORMS:

Foundational Understandings: We have experimented for 10 years, since 1974, with the Centrum dynamic. Nexus locations were set up with 4 dynamics: Research, Operations, Management and Development. Now various Nexi are internally reconfiguring themselves into guilds or into a different set of dynamics. It is clear that we are ready for a change in the Centrum dynamics. They have been a great gift to our foundational understanding of a coordinating dynamic in programs, management of our books, legalization, Round Table constructs and fund-raising. This coordinating dynamic is very crucial to our life as a global body.

The Centurms were originally thought of as not having any geography, but then "zones" became more clearly designated. The Centrum was not supposed to be a House as such. But, we have become somewhat institutionalized in our Centrum experiment. It has become easy for certain, specially trained people to become bogged down in a Centrum. It is difficult to reassign someone who knows all the complications of our Management System, or someone who has developed tremendous contacts for money-raising. Yet, we are a global order which acts out of effectiveness not efficiency. Every one in our Order needs to be able to do everything. Experts in any area begin to divide the Order. How do we continue to do all the necessary coordination work and still allow people to be flexible in assignments?

THE NEXT 16 YEARS: A new experiment in our Centrum dynamics needs to take place during these next 16 years. We could set up a "residence" on each continent with continental teams. Rather than being "housed" in one location constantly, these teams would be on-the-road. The coordination that we need in different areas would be done by teams together with our local staff rather than each local situation always needing to contact one central location for needed information. This only breeds institutionalized bureaucracy. This continental team, then, would do various types of coordination. Rather than having just a development (of money) team or a management team who emphasize one

aspect, this team would deal with many aspects of our coordination. This enables the global perspective to enter more directly into our local perspective. It also enables a very important local perspective back into our global perspective. So, whatever is learned in one situation can be transferred to another one.

A continental budget would be designed so that each "residence" on the continent would set monies aside to cover the costs of travel and care of these "Continental Teams", being responsible for their self-support when "in situ". The continental coordination "residence" would be responsible for its own local geography (like every other "residence") and for continental coordination. So, it would have printing presses, computers, translators, continental filing system, management systems, and so on to enable the coordinating process.

Coordinating assignments would be made each year by a review of every member's assignment at a continental council. Assignments to other continents would be reviewed every two years at a global council. A continental assignment commission would be selected of members from each "residence" who would review quarterly the need for assignment shifts within the continent. This structure could be experimented with for the next four years and totally reviewed at a global council as to its feasibility until the year 2000.

III. OPERATING MODES

6. Strategies in Mission:

Foundational Understandings: The strategies of the Order have always been done through consensus and the global grid. In the past, we discovered the need to change our grid in order to relate to new realities. A regular schedule of global and continental councils has been one of our strengths, allowing the opportunity of seeing what is actually going on in all the countries where we work in order to create our future strategies and models. Councils have also allowed local people to get to know each other and to interchange ideas in how to better deal with their local situations. For our models to work effectively, we have always demanded a consensus so that we have a commonality. It is true that some models vary from continent to continent, but when a continental model is consensed on by that continent within the global framework then it becomes a global model. It is putting into practice in the realities of the continent a model that is both unique and common.

The Next 16 years: We need to look at our Council dynamic and its form for the next 16 years. Since total participation of the Order in a Global Council may not be feasible, we could set up on each continent a Council in which every member of that continent participates every year. Since things are changing so fast in every continent, it will take all our members on that continent to think through together the models that relate to that continent's realities. These could be presented for review and strategizing globally at a Global Council with representatives from each continent. These continental councils can better handle communication through the local languages than could a Global Council.

7. Public Story Contexts:

Fundamental Understandings: A fundamental part of our public story

has been our learnings in human development and how we work with all 4 sectors of society. We have learned very viable principles in econ., cultural and social development: Sets of principles with 5 points for working in any local community. Economic: 1. Consider the community as an independent economic unit; 2. Increase the flow of money into the community; 3. Retain the funds within the community as long as possible; 4. circulate the money continually and rapidly; and 5. maintain the relations of commercial interchange beyond the community. Cultural: 1. Create fast and dramatic visible signs; 2. create corporate engagement that motivates the community; 3. maintain a symbol system; 4. require the creation of a significant history; and 5. demand geographic extension. Social: 1. Work in a clearly delimited geography; 2. deal with all the problems; 3. involve all the people; 4. see the depth human problem; and 5. symbol is the key.

We saw in the IERD in India how important our story of working with the 4 sectors is. They interchanged their talents with and for each other; the local brought their practical experience, the public sponsored it and allowed it authorization, the private helped fund it and the voluntary helped publicize it.

The Next 16 years: We will continue to learn a great many principles in our practical work. These principles, simply stated, are what enables other communities and peoples to get images of possibilities that are real. We need to pull together all our practical learnings into simple principles and publish these in forms for massive distribution. So, when we tell our public story we are also shifting people's images. Our emphasis in the next 16 years still needs to be based on the local sector but never the local sector alone. The local gives us and will continue to give us our grounding so that we can involve the other sectors of society. We need to create forms of allowing the 3 sectors to work with the local and keep reminding ourselves that working with any of the 3 levels of society without the local is counterproductive. It would be like building our foundations on sand. The local is our rock.

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April 30, 1984

Dear Colleagues in Cairo, Washington, Nagpur region,
Guild 2, Sudtonggan, Phoenix, and Mexico City, and
the continuum and Brussels nexus liaison,

These three papers represent some of the products
of our thinking about what our foundational under-
standings as the order are. As you will see, we
3 came at the question differently, but it is the
same question. We look forward to reading what you
think.

*2 enclosed
- others to
follow*

Ann Avery
Desmond Avery
Beverley Parker

6 points about the order

I am a member of a group of people who call themselves "the global order". You want to know why we have made ourselves a group, what our purpose is, and what we believe. I'll tell you.

We have formed this global order so that we could live realistically, that is to respond to some important realities of life. The following 6 points, although they don't pretend to be a comprehensive system of thought, do account for why I've chosen to live as a part of this community.


- 1 Life is a gift which I can't earn, don't have to justify, and can't lose the right to. Its significance doesn't depend on my achievements. Therefore I can invest it where I choose, without having to worry about my status.
- 2 A human being is responsible for the world. All the reality that we can imagine is in some way our responsibility simply because we are conscious participants in evolution (Why else would we flee from consciousness?). To accept this responsibility is overwhelming and absurd except in trust of that which is beyond our imaginations, yet active in our lives.
- 3 Life is always being broken up. Out of the broken life, the new is created. The most important attitude for creative living is to cooperate with the reality of change rather than to try to escape it.
- 4 All the world is in a great transition of consciousness and in ways of living. Possibilities are greater than ever before for adequate food and housing and education and rich cultural expression, yet the gap between rich and poor widens and threats of bombs and pollution increase. There is an inescapable consciousness of one world and an insistence on autonomy and diversity within it.
- 5 One of the things needed in the midst of this changing consciousness is a community of people who ally themselves to the process of creation to assume the responsibility that belongs to conscious beings.
- 6 There are many ways to ally ourselves to God in responsibility for the world. The way we do it has to change as the world, our experience of it, and we ourselves change. We are now at the stage of designing this way for our next phase as a community.

FOUNDATIONAL UNDERSTANDINGS - Beverley Parker

Three or four years ago, while pushing a food cart from Management Centrum to the kitchen, I asked a friend and colleague who was guiding the unwieldy cart, what sustained her. Her simple response was, "RSI". For me, that was a 44-hour weekend, given in a second. It was an instant of wild, personal release and profound identity with another human being. One didn't ask why at the moment. In fact, we both had a good laugh when I responded, "Me too".

Why was this common identity so important to me at that time? I know it had to do with the fact that as a body of people we were talking of 'a new leap', of a new paradigm, and I had a hunch that everybody had leaped and there I was, in some distant, archaic past, being sustained by "RSI". The fact that here was another human being, whose wisdom, style of dedication and perseverance and care, I respected deeply, was being sustained by that which sustained me, gave me a new lease on life.

A month ago, on posing the same question to the same individual, the response was, "I don't know". I should have pushed at that, but I didn't. Looking at this person, I still see a wise one whose dedication and care have been extended and intensified to a point where many would have given up and yet, there she stands. But the "I don't know", won't go away.

 The simple wedge-blade still holds for me, the most foundational understanding of the Order: Ecumenical - that in response to what may seem to be a humanly impossible demand or need, some human beings will to respond by submitting themselves to a totally new consciousness - and by doing so, give form to a new creation. Others may or may not follow suite. There is no rational explanation as to why some people choose to submit themselves to the new understanding and others choose to continue in old familiar patterns. If you were to ask someone why they had decided to choose a particular direction, the response might well be, "I had to", or as one man put it, "Because it was my Father's will".

Based on a life understanding that in the journey between birth and death individuals experience limits and possibilities to which they are radically free to take a relationship, in radical obedience to what they know is necessary, this simple symbol holds the essence

of what it means to be human.

Because it was drawn initially from the Judeo-Christian heritage, the experience of limits was related to the experience of God-the-Father - the mysterious power in and yet beyond life. To see this very life as a gift and to say "yes" to that which limits one and over which one has no control - to say "yes" to that - even unto death, this is the God-the-Son (or daughter) and the promise of radical freedom, of participation in creating from nothing, a brand new possibility - that is what Christians have called the Holy Spirit - at one with the Father and the Son.

The individuals who gave form to the Order:Ecumenical saw themselves as such individuals, driven, if you will, to make this life understanding a possibility for every human being - an understanding that was profoundly related to everyday 20th century life experience. This being no mean task, they found themselves living a corporate life, not unlike that of historical religious orders. The common life understanding was dramatized in the Daily Office, in rites and symbols. They were covenanted together, before God, through an unwritten rule, which was based on this particular understanding of life. There was an understanding that each individual's input into decision-making was utterly significant and an equitable economic system was established. This, one might say, is a very simple statement about the internal life of the early days of the Order:Ecumenical.

There is another aspect, one might say a mirror image of this first simple wedge-blade. It symbolizes the external manifestation of those who know themselves as co-creators of the human journey. There is the Word - and that's for everyone. And there's the deed. How articulate the Word so that it's intelligible to every last human being? We used to say it had to be done a thousand different ways. And the Deed - how do that? Having cited three of the most dehumanizing aspects of 20th century civilization as racialism, nationalism and economic imperialism, how could it be demonstrated that it was humanly possible to give appropriate form to this revitalized life understanding?

A move to a black ghetto in Chicago, which became known as 5th City, gave rise to a social model that represented comprehensive community care - economic, social and cultural. In the first instance, emphasis was placed on the cultural dimension and particularly on the stories

and symbols that would release the people to participate in rebuilding this impoverished community. Preschool songs such as
I'm always running into doors that are shut
I am the greatest
Free, free, free to decide
and We live in the universe, on the planet earth
held the life understanding of limits, uniqueness and freedom of the individual and the corporate responsibility, not just for 5th City but for the whole planet.

Some twenty years and ever so many symbols, images, models, people, systems, customs later, I still experience this wedge-blade symbol as holding a very fundamental expression of what it means to be a conscious human being.

I saw it take place before my very eyes at a Community Forum in a little town somewhere along the St. Lawrence Seaway. When a seventy-year old woman decides not to move away from a town that had ceased to mean anything to her and furthermore, to say she'll be in charge of the transportation for elders proposal, that's something to wonder at and over.

To hear Dr. Bruce Sealy, a Métis himself, say that even if the ICA never goes near Vogar again, that town has experienced something it will never forget - that's something to bear in mind.

To read a letter from Brobo telling of the latest developments in training and of expansion of the health project - that's something to rejoice about.

These days I see, imagine it, behind, beneath, beyond the very practice computerized documentation of the projects compiled into a catalogue. I heard about it when one of our delegates described the invitation to represent a project at the IERD as being "dug" out of retirement. (How fitting it was for him to represent the continent of Europe at the opening ceremony of the exposition).

The RDS's and PDL's and the project documentation were a revelation to us. Our perception of those out there between the no-longer and the not-yet has been expanded at least a hundred-fold.

Though in our part of the world, the problems of language and methods of the IERD are being called into question, the mystery and wonder of the diversity of humankind gathered on one place to share their experiences, the impact of the visits to the villages, the esprit-de-corps of the teams, still points to the experience of the unsynonomous power in and yet beyond the day-to-day experience of life. In faith I would say that few of the participants will be able to forget the experience. For those of us who see (or who saw) the Order, the ICA as being avante garde, this global event adds grist to the questions we must face.

Who do we say we are, as individuals, as a body? Here, in La Courneuve some see us as a bridge - a bridge between the many different cultures who live and work here, between La Courneuve and the rest of the world, between the rural and urban realities. The French delegates saw the ICA as efficient organizers (with lots to learn) of a global event. The newly founded association of African students in Paris, see themselves, like us, concerned with the human factor in development. This summer will give the opportunity of coming to grips with the Who Are We question. Personally, I can imagine myself going with the implications promised by the symbol* that was offered at the Models Focusing Task Force - participating in the life and death issues of what it means to be truly profoundly pluriform, experimenting with, creating models of healthy sustenance, ... which deal with self-sufficiency and interdependence and groping for the political forms that honour the individual conscience in the midst of empowering the decisions of the whole body. I see this as but a microcosm of the challenges facing the inhabitants of the whole planet if it is to survive. The inhabitants of this miniscule spark in the universes are plagued by division: illusions, unnecessary discrepancy.

To go back to the foundational understanding is to enter the realm of sheer spirit. To give form to the spirit of oneness still holds the promise of new life on the other side of putting one's whole life into the human journey - even if it is only in creating models of adequate sustenance, enabling the authentic participation of every last being and in profoundly honouring the other.

It has been said that there are no big decisions - only decisions.

To simply decide is not to decide simply. In my experience, it is still a question of death and life - the promise of life where it has never been before. To know and remember that the Mystery is in charge, is that which gives life, sustains it and takes it away, is to embrace the new challenges with courage - even when it seems humanly impossible

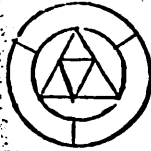
Now to those who have poured out their lives in the bustees of Calcutta to those who have been experimenting with ventures in self-support, to those who have given others the possibility of participating in a strange global affair, whether financially or in person, to those who have added, subtracted, projected and rejected to keep the ship afloat, to those who are pouring out their guts expressing what needs to be said, to those who have tramped or cycled from village to village offering new tools or methods for releasing human resources and to all those who are wondering how the hell they fit into the whole scheme of things, I give homage and call on each of us to do what we have to do, knowing that in spite of ambiguity, in spite of differences, Life will go on.

By the way, here's a bit of poetry I came across last year and just happen to have tucked into the corner of my mirror -

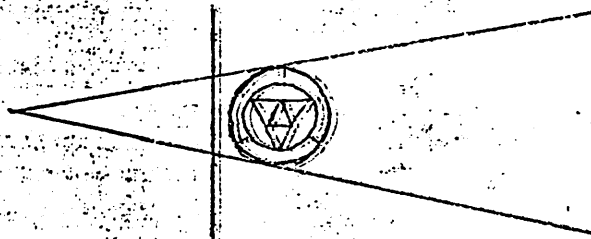
Four years the sacred oven
had burned . . .
And the God of Life
And the God of Time
Called the one full of sores
And told him

You must now support
The sky and the earth!

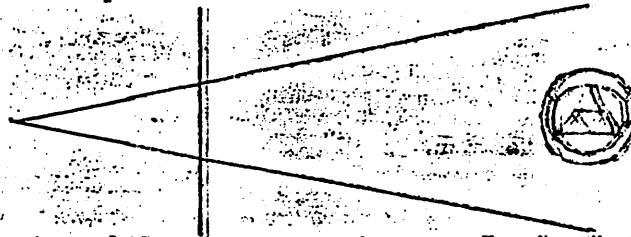
Cuahtitlan Codex



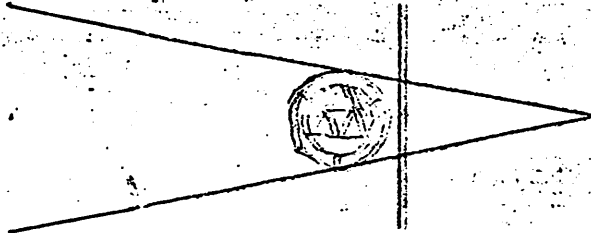
Re this symbol: In saying that I would go with the implications of the symbol - that still stands. However, as I tried to draw the symbol (even to the point of borrowing Jean's compass, and digging deep into my past to recall how to use it to get a perfect triangle), and eventually coming up with a reasonable facsimile, I couldn't bring myself to place it in the margin. In trying to decide where I would be willing to place it, my first attempt was something like this:



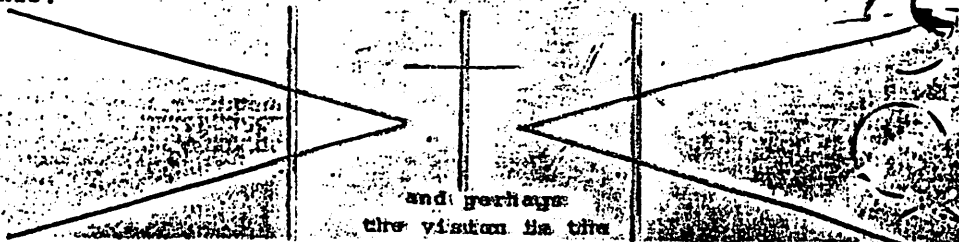
Then the next attempt was to wonder if it were more like this:



The most recent, and that as I type these words, is that it belongs in the NOW, conceived out of existing knowledge. Somehow it is too wrapped up. Let me try this:



Then I think I can incorporate the foundational understanding that I wanted to get at in the first place. And it would still look like this:



and perhaps the vision is the

And even though I thought I had it when I traced out these fine, precise lines - that doesn't even begin to hold it. Add, superimpose over it all the colors of the rainbow - and black as well - and let there be hints of form and then, there should be the most magnificent background symphony - a blending of drums, zithers, violins, trumpets, bleeps from satellites and gurgles from the ocean depths - and interval of silence.- Add to this all the tastes and smells you can imagine and imagine the press of bodies against you - a mighty mass of otherness and then imagine your solitary self on the shore of an ocean or walking in space or standing alone in the heart of the city, (I think it should be precisely at midnight), or in the heart of a forest or on top of a mountain or perhaps in the midst of a million acres of flat prairie.



Our assignment, and therefore our task, was to create "a working draft of a contemporary statement of the Order's Foundational Understanding of itself." The basic background study document received from the continuum was Document I. We also corporately read The One, The Many and the Few; Where Have All The Prophets Gone (D. Cramer); and Sydney's rewrite of Document I.

The following statement does not claim to be "a working draft of a contemporary statement of the Order's Foundational Understanding of itself," but a 'pointing to' the direction we need to go - the consensus we must forge if we are to corporately write a foundational statement.

4/8/51
C/L/A

The Christian Church birthed us. It gave us the images that allowed us to break free - to live life's depths - to give our lives in service. As Americans, we grew up within a particular cultural milieu which prepared us for the imaginal breakthrough that RS-1 catalysed. The radical Word that RS-1 proclaimed spoke through our ancient cultural images. There is no people in the world who do not struggle and consciously or unconsciously yearn for the same life-giving understanding about life.

From the earliest days of our history as a corporate people, we grounded ourselves in the Historical Christian Church. Our primary task, as we stated it in Document I, was ". . . to effect a structural revolution within the Church itself. Nothing less than the reformulation of every aspect of the Church is the aim of The Spirit Movement." All of our tools and methods were created for and directed toward that task.

In the early 70's, we decided to self-consciously "Turn to the World" to demonstrate the necessary deed of the Church as it took responsibility for the parish dynamic. We spoke of this as "an end run on the Church." The underlying intention was to someday return to the Church and the task of Church reformulation - greatly enriched by our emersion in the world and better equipped to enable TWC in the other great religious traditions to do the reformulation task on those traditions that we had begun on the Christian tradition.

Our dispersion into the villages and cities of the world in order to do this demonstration and our 12 years of rootedness in the very local manifestations of human suffering have left us a different people. No longer are we a people of one culture, one nation and one religion. Our membership encompasses every major religion, a variety of cultures and nationalities. Our power and potential for service to the new world that is emerging lies in our pluriformity and our groundedness in the local.

The vision of renewed local communities and local people freed to participate, day by day, in the rebuilding of planet earth is a reality. "All the earth belongs to all the people" is the impetus for participatory polity at all levels of society. The struggle to overcome innocent human suffering and injustice and to disentangle the relationships of exploitation is the struggle of the uneducated and educated; Christian, Muslim, Hindu, and Bhuddist; villager and urbanite; westerner and easterner; wealthy and poor; public, private, volunteer and local sectors. They stand self-conscious and equally human in a common task. Not only do they understand themselves to be the new team of effective care, but with a deepening appreciation they recognize the absolute necessity for such a coalition.

We now see that the return to the Christian tradition and the reformulation of the other religious traditions is not the task that is demanded by the 21st century. All the great religions were birthed and lived their lives in a worldview that is now dismantled. Whether or not they can be reformulated to play a life-giving role in an entirely new world is highly questionable. The strategy of

using traditional religious institutions and symbology as major vehicles for infusing depth meaning into the social and personal upheavals of our times seems no longer strategic or even viable. "Humanity faces a quantum leap forward. It faces the deepest social upheaval and creative restructuring of all time. Without clearly recognizing it, we are engaged in building a remarkable new civilization from the ground up. To say the changes we face will be revolutionary, however, is not enough. Before we can control or channel them we need a fresh way to identify and analyze them. Without this we are hopelessly lost. (The Third Wave).' Attempting to fit the new into the framework of the old or attempting to turn the dials of the old so that it can receive the new does not seem to provide the "fresh way to identify and analyze (the new)." P C

The task we are being called to now is to stand present to the new that is emerging and to struggle with giving it form. There may be screens that will be helpful over the next 2-4 years, i.e. the Other World, Profound Humanness, The Eight Steps, etc. But we must see these simply as screens through which to interpret the new, not foundations upon which to build the "religious symbology" of the new world understanding. P V

Our interpretation of the Christian message of "The Word" is still an important, even crucial life understanding, but not the only articulation of its realities. This is not the time to "nail down" our foundational understandings of who we are. That is at least a four year, and possibly a 16 year task. The next four years needs to be a time of enabling global dialogue, not a time of creating foundational symbology and forms. We have not yet created the consensed language nor have we corporately clarified our experience to the point of describing our common foundational understandings. This does not mean that we should not begin the process. But let us begin with the stance of everyone participating in the creation of that which has never been created for a new world that is coming into being. This will demand of us the courage, strength, determination to live a few more years "out over the abyss" without the unifying common symbology, but with the corporate consensus to keep open the dialogue. P

The danger we face is watering down the profound because we have not forced ourselves to articulate it without the Christian - or other traditional religious symbols. Standing aware of this danger and seeing the future as grounded in profound dialogue across our pluriformity will be more helpful in the long run than forcing a profound form that will not be understood and embraced by all. C

In terms of a re-writing of Document I, we feel that the Sydney Draft points the right direction. The task now is to allow everyone in the Order to participate in a corporate rewriting of the Document. The emphasis is on the corporate rewriting experience and not the final product at this point. P

PHILIPPINES
Cebu Region
Cebu House

PAGE NO. _____
PAGE TO THE YEAR OF
THE ORDER C. M. O. L.

FOUNDATIONAL UNDERSTANDING OF THE ORDER

THROUGH THE EXISTENCE OF THE Order many changes have occurred which hold as significant events for the Order's journey. In the beginning the Order was a small group located in Chicago recruiting American Christians and now the Order reaches many countries with staff from those countries .

Today our foundations can be seen in a number of ways but four terms adequately describe our foundations. First we are revolutionary. By this it is meant that we are not a group who do service in the structures of society. Rather it is our choice to participate in the development of historical trends and so affect the course of history.

The second foundation is the local. One of our major thrusts is to ensure that persons at the local level effectively participate in the future course of their communities.

Secular religious is another foundational term important for the Order. This is saying that we are more ~~create~~ ~~religions~~ as Order. Since we have attempted to create ourselves as something different, we are not affiliated

with only one race religion or nation. Instead, as a group we have decided to stand before the whole world. Finally we are pluriform. Because we are standing before the whole world it then follows that we are to consist of many forms - pluriform.

This brief description of our foundations. The following pages discuss in more detail the foundational elements considered to be important for the Order.

RELIGIOUSNESS:

1. Loyal/Obedience
2. Disciplined for living in peace
3. Disciplined Life
4. Religious Order

The function of the religious aspect in the order was to enable the church to be more functional in dealing with the needs of the people and the globe. Religions was used as a foundation because this was a common established way of being a servant to the people. As the Order operates presently the religious foundations are fading because we are dealing with different religions around the globe.

ECUMENICAL ORDER: ECUMENICAL ORDER

1. Secular and Global
2. Aware of the trap from the other order
3. Ecumenical Group

We are an ecumenical group, the only requirement we made was that you'll be willing to work corporately relative to creating the consensus about the mission that you saw history was demanding. Thus we are not only made-up of catholic and protestants but we have

Hindus, Buddhists, Agnostics and almost every type of background. We are deeply indebted to the catholic Orders, many of the models of who we are have been taken from their experiences, but we are very clear that we are not a direct extension of that history. It is important that we watch the trap of analogy of ourselves to traditional catholic Orders.

HISTORICAL STRATEGIES:

1. Master Strategies
2. Social Process
3. We stand before what the whole world is demanding
4. "24" Classical Principles
5. Knowing / Doing / Being
6. Four(4) by Four "(4) Strategies

The intent of this element is to enable us to address what the whole world is demanding by studying the social process to determine how to balance the social; economic; political and cultural arenas. The 24 principles also give us a strong foundation in designing the spirit environment for profound living in relation to the knowing / doing / being. Master strategies and four(4) by four (4) strategies provide us

with a tool to become strong and victorious strategists. It is important to our future because we are always using these key elements such as the social process, four by four strategies. With our internal life we are living by the guidelines seated in the 24 classical principles and furthermore such principles set the parameters for the way in which we engage ourselves in the external mission.

DAY BY DAY

HOW WE FUNCTION:

1. Sustaining Rituals
2. Daily Office
3. Manifestation/ Declaration/ Formation
4. Timeliness
5. We live among the poor
6. Knowing/ Doing/ Being
7. Coffee

The function of this element has been to sustain staff members in the day to day working (monotony); to strategically organize ourselves to enable work to get done and to form a common working screen/ focus. This element presently performs the same function as it has in the past. We believe it is

relevant for us to strategically plan our future. Jaffe has sustained in the past and remains to do so therefore it is presently a key part of our living, it keeps us awake and functioning as we work through our daily tasks.

INTERMEDIATE SUSTAINANCE:

1. Singing sustainance
2. Corporate celebration
3. We keys in spirit and strategies
4. Context and approaches of the order
5. New skills training of the order members
6. Comprehensive ICA methods training

This foundational element concerns: corporate celebrations: singing; the order sees that spirit and strategy are key; context and approaches of the order; new skills training of order members; corporate ICA methods training which intends to sustain the individual members in our corporate body and prepare members for the long road ahead. It is important to be concerned about sustaining the individual and the team because we are faced with a difficult tasks that history has called upon to do.

COMPREHENSIVE HUMAN DEVELOPMENT:

1. Multi Community Development
2. Project Clusters
3. Economic Ventures
4. LENS Program (Training School)
5. Sharing approaches that work / Inter Agency collaboration

Multi-community development, project clusters and economic ventures to care for the people around the globe by standing up against what the whole world is demanding. This is one of the order's key foundational elements and the purpose being to raise the standard of living for those in need to the point where it will enable people to do the mission effectively in each nation.

Interagency collaboration and sharing approaches that work are becoming increasingly significant elements in the foundation of the Order and its mission because they are acknowledging the importance of uniting the wisdom and strengths of groups concerned with human development. This will continue to contribute to sustaining the order in performing its external effect mission since it promotes the cooperation and effort of the many human Development agencies.

The function of our education in the past has been teaching the four(4) sectors, mostly local sector, ICA methods such as BDES, LENS, ITI, and R3-I, Global Academy. The present function of education is teaching and spreading the idea of bottom-up planning, while continuing to teach comprehensive methods for present usage. We believe this type of training and education is still relevant to the needs of our time especially relevant to the grass roots approach we enforce.

AUTHENTIC PARTICIPATION:

AUTHENTIC Some of the elements concerning Authentic Participation which are important to the Order are: Bottom-up planning, cooperativeness, self help approaches, and considering the "9" elements for rural development.

These elements work together to facilitate genuine participation- "to light up the dark abyss of the world". In the past they have proved to assist the Order in acting out its care for the world- answering the cries of the world.

Bottom up planning and self help approaches have produced a sense of responsibility within the community and a sense so the community development continues to gather momentum and so be sustained. Without such approaches in the work of the Order qualities such as self confidence, self reliance and self help are less likely develop.

by consensus; we move on the basis of a model; and the power is in the center of the table; , nature of the order is to promote and facilitate a common understanding in the mission of the movement. This element is of utmost importance in the Order because it provides a strong tool in creating united strength and authentic participation. Through the journey of the order the function of corporateness has ever reinforced due to the impact of the globe and the participation of people from diverse backgrounds.

ORDER ECONOMIC DEMONSTRATION:

Foundational elements of authentic participation include-bridging the gap between 85 percent and 15 percent, living at the poverty level and the group of 2 suitcases. These operating principles have provided to be key elements in the order's decision to respond to the cries of the world. By living among the poor the Order serves as a demonstration the before facilitating our impact in catalyzing the grassroots development that is intended to bridge the gap between the 15 percent and the 85 percent. By living out of 2 suitcases the order members further demonstrate that a detachment from goods does not block effective missional engagement. Demonstration does notis one of the keys to effective work and so this style of living serves as an Economic Demonstration.

Cebu Region
Cebu House

FOUNDATIONAL UNDERSTANDING OF THE ORDER

FOUNDATIONS OF THE ORDER			DAY BY DAY			ALL THE EARTH BELONGS TO ALL THE PEOPLE				
RELIGIOUSNESS	LOYAL OBEDIENCE	DISCIPLINED FOR LIVING IN PEACE	HOW WE FUNCTION	SUSTAINING RITUALS	DAILY OFFICE	MANIFESTATIONS DECLARATION FORMATION	HUMAN DEVELOPMENT	MULTI COM'Y DEVELOP'T	PROJECTS CLUSTERS	ECONOMIC VENTURES
	RELIGIOUS ORDER	DISCIPLINED LIFE		TIMELINE				EDUCATION -LENS -RS-I -TRNG.	SHARING APPROACHES THAT WORK	INTER-AGENCY COLLABORATION
ECUMENICAL ORDER	SECULAR AND GLOBAL	ECUMENICAL GROUP	INTER-INTERNAL SUSTAINANCE	WE LIVE AMONG THE POOR	KNOWING DOING BEING	COFFEE	AUTHENTIC PARTICIPATION	BOTTOM-UP PLANNING	CORPORATENESS	
	AWARE OF THE TRAD FROM THE OTHER ORDER			SINGING SUSTAINANCE	CORPORATE CELEBRATION	WE KEYS IN SPIRIT AND STRATEGIES		SELF-HELP APPROACHES	NINE ELEMENTS	
HISTORICAL STRATEGIES	MASTER STRAT'S	SOCIAL PROCESS	WE STAND BEFORE WHAT THE WHOLE WORLD IS DEMAND'G	CONTEXT AND APPROACHES OF THE ORDER	NEW SKILLS TRAINING OF THE ORDER MEMBERS	COMPREHENSIVE TRAINING METHODS TO STAFF	ORDER: ECONOMIC DEMONSTRATION	BRIDGE GAP BETWEEN 8% and 15%		
	"24" CLASSICAL PRINCIPLES	KNOWING DOING BEING		FOUR BY FOUR STRATS	LIVE AT THE POVERTY LEVEL					
								GROUP of 2 suit CP'S		

Build II
Panchayat
Continuum

BASIC CURRICULUM

FOUNDATIONAL UNDERSTANDINGS. - THE YEAR OF ORDER COUNCIL

At the first the image of the five people involved in the religious group which was located in "Campus Ministry Program" and then transferred to the West side of Chicago, focused on the Basic Curriculum for human development and ideas to encourage human venture.

They created and finalised the structure and the corporate polity, of sharing ideas. Other important things emerged such as fighting spirit, all the decisions belong to all the people, a leader (prior) has an important task maintaining the care of the whole group; its spirit and relationship to the corporate body.

One of the first foundational principles is that we are a "revolutionary" group and we have "fighting spirit" calling forth the participation of everyone; guarding the comprehensive mission never captured by complexity. A second foundational principle is to look at the future of local communities.

1 ✓
2 ✓

FOUNDATIONAL PRINCIPLES OF THE ORDER

Missional Religious

Spiritual well being of man
Dramatic life
Honest people

The main function is still in the realm of spirit and strategy through our own engagement. This is key in deciding and forming ourselves as a group. The function of this element is perceived to be the tension/action between the global demand and the local needs. We see this in the very detailed mission of taking care of all issues that the "Church" has before it; enabling that process toward holding the comprehensive picture of the mission around the globe.

3. 5/5 ✓
4. 6/2 ✓

ORDER ECUMENICAL

Creators
Human Venture
World secular

Society has been in a of state of transition, at least for a large part of this century, in trying to relate to the change taking place in the world, as well as in the Order. This transition is seen in our struggle with our internal relations not the external situation.

5 I/E C

Institute of Cultural Affairs

Corporate Decision
Personal belongings
Living in material poverty

V 115
C 7
P

The function of this element is to enable the Order members to do their assigned task without the distraction of material possessions, it is one of the ways of forming corporateness for ourselves around the globe.

6 V

Comprehensive Human Development :

Sharing approaches
 HDTS Training
 Cluster Project

The system of education and process whereby every person will have the imagination, skills and knowledge needed to live their whole life in service. Working in a particular situation aimed toward a particular objective. The function of this element is to enable each individual to operate effectively in the community and slum areas.

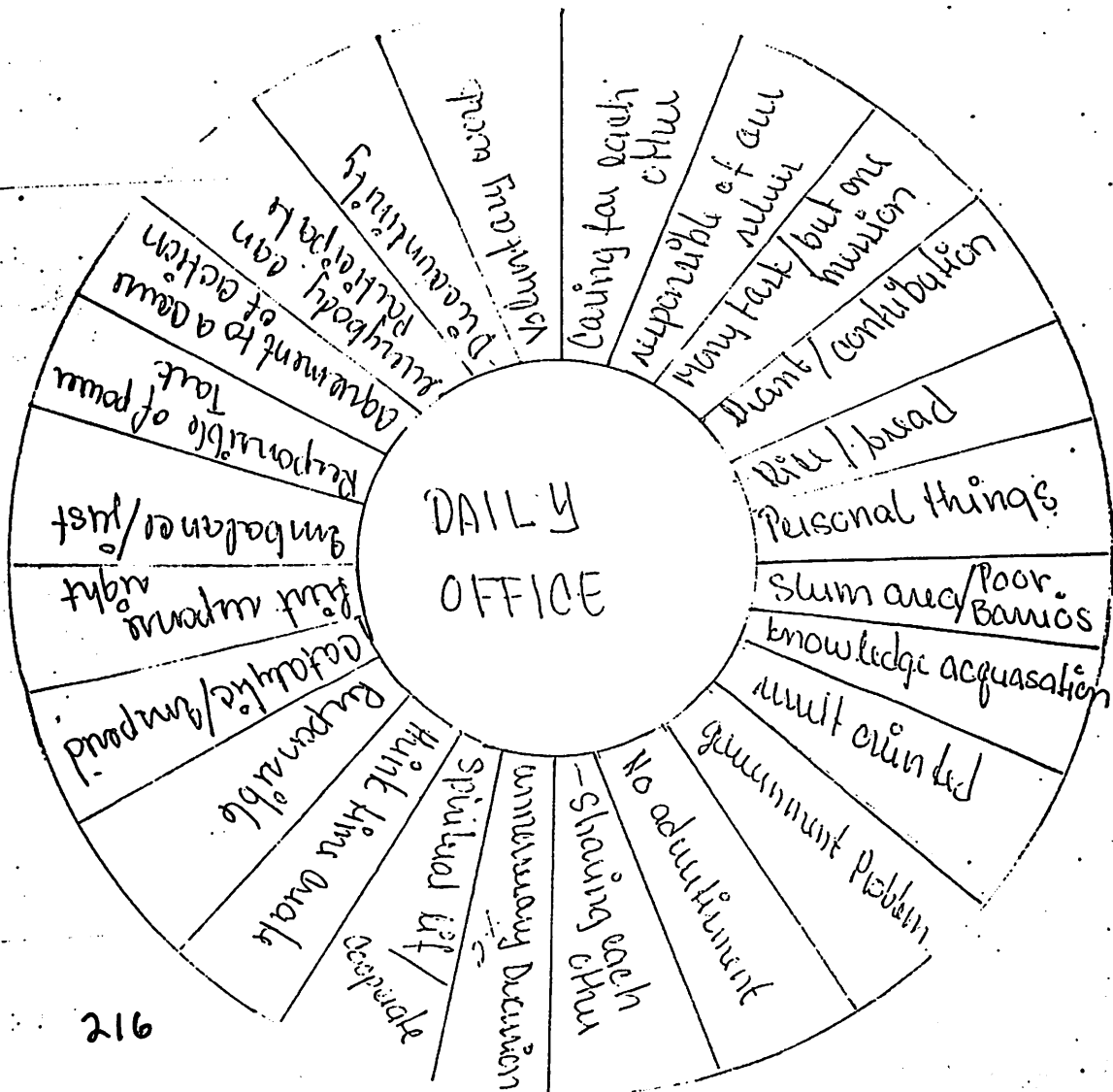
7 BV

Sustaining the Local Community :

Local staff rotation
 Local community
 Local leadership

The key function of this element is to take responsibility for the region visiting all areas, communicating with the local community, taking the whole situation but with one particular object which is foundational to all,

V



The Classic 24 Principles of the Order and social process effect the corporate bodies engagement, prescribing responsible action between the particular needs and the global demands. The function of this element is our representation of the hours that are always assigned, the daily office being the most important activity, the calm center from which we derive our strength and inspiration. ✓ po

Political: Authentic Participation:

equitable laws on funding rural development
living effectively in new society
honest management
Improvement of skills ✓

The whole globe at this time experiencing and trying to articulate the expression of resurgence that has to do with their authentic participation in history. It is obviously not some kind of "Simple Democracy".

Economic:

Agricultural products
Effective and honest funding management.
Appropriate technology ✓

Through the pooling of our human resources, we have been trying to enable a more productive and effective system which would allow local communities to be more self sufficient and abundant. ✓

BRAINSTORM FROM THE 24 PRINCIPLES.

SYMBOLIC AND CATALYTIC EFFECTIVE ENGAGEMENT: ✓

The real function is in the spirit and our strategy. We have the understanding out of our engagement polity structures to form ourselves. We think the function of this element is to hold the tension between the individual needs and the Global demands.

RESPONSIBLE ACCOUNTABLE AND SHARING CORPORATE BODY : ✓

The function of this is to maintain the corporate body around the globe, giving everyone the responsibility to share their ideas and learnings.

LIVING IN MATERIAL POVERTY: ✓

The intent of this principle is to enable the Order member to do the missional task without being distracted or burdened by material possessions. It reflects the corporate strategy of moving in support of the trend of local man.

SPIRITUAL MISSIONAL LIFE ✓

This provides the Order member with the focus of their daily lives, this has implications for our life and mission. This element continues to give meaning to the daily task. To allow participation of all generations, the question is what are the practices needed to sustain the spirit life.

VILLAGE SELF SUFFICIENCY WITH HONEST MANAGEMENT. ✓

We need everyone to be creative, have good management and hard working to obtain and increase village self sufficiency.
Honest management is a very important aspect in community development, to make a firm foundation for the local community.

Community Forums

Introduce IERD in Mindanao
ICA is the idol- Development

Unhesitate to approach somebody
Contact the public and private sectors

More learning of modern methods
Mindanao HDTS
More skills training
Vocational and agricultural schools
More expansion human development in the Philippines
ICA office in poblacion of Davao City
ICA staff rotation
More ICA staff in Mindanao
Regular circuit for better communication
welcome city people to reside in rural area
Sufficiency in livelihood
Community income should be handled with honesty
Model house
Tourist Spot/beautification program
Barangay public Market

CULTURAL

City people transfer
to rural areas
One God, one globe
Practical training
Vocational and
agricultural schools
Symbolic leaders of
community
Improving of skills
Recreational facilities
Teach values in schools
Control of population
need more
need less

ECONOMIC

Mining in Phil.area
Furniture shop
contour farming
good road and
electricity
Irrigation in rural
area
Farmers cooperative
of agricultural
products
Appropriate technology
and farming methods
Controlling prices
Effective and honest
funds management

POLITICAL

Honest officials
Honest management
Effective officials
good relationship
Equitable laws on
funding rural
development
Living effectively in
new society
Good method from people
occupying highest
position
More training for
people in public
offices
Baranggay officials
must be active
Equitable compensation
for baranggay
officials.

DAVAO HOUSE

BRAINSTORM FOR FOUNDATIONAL UNDERSTANDINGS.

- Five Religious group focus
- The basic curriculum for Human development and encouragement of people
- Structure for the corporate body.
- All decisions belong to all the people/rest time/conv'n reflection.
- The leader is the model and the whole mission.
- Five people looking at the situation of the world.
- The Order Ecumenical's idea of God, spirit, and man.
- Dramatic life.
- Minimal, individual discussion.
- Consult method collegium, leadership training.
- Steps to enable the people to evaluate their situation.
- Sharing ideas in order to arrive at a realistic corporate discussion.
- Guidelines for the whole group.
- Catalytic role to clarify situ. and help and help people in the community.
- Concern for others
- More learning selfknowledge.
- Knowledge and training availability.
- Feeling of being needed
- The significance of each seemingly insignificant task.
- Caring for each other.
- Responsible for ourselves
- Personal things.
- Knowledge/acquisition/result orientated.
- Imbalance/just/agreement to a course of action.
- Symbolic nature, spiritual fight.
- New life, encouragement of the whole world
- Missional method participation.
- HDTS/LENS
- Community forum, Celebration
- First step of the ICA is the spiritual life of the Order and to assist others in helping themselves.
- Corporation training in methods

FUTURE STRATEGIES-PHILIPPINES.

EXPOSITION OF RURAL COMMUNITY DEVELOPMENT:

To give a sign to the rest of the world that rural development is taking place. That slum area can have one common life understanding holding many perspectives and gifts with a view to live in a new selfhood and stand responsible for this world.

RELATIONSHIP BENEFITS COMMUNITY AND AGENCIES.:

We need to communicate with the public / private sectors for community development. Catalyzing the activities in rural and urban areas is being able to turn life around and look at it from other peoples perspective. Continuing to help catalyze the activities among people in the community and cities.

TRAINING IN PRACTICAL METHODS.

The system of education and process whereby every person will have access to images / skills and knowledge needed to live his or her whole life. This is very important to youth both in and out school. Adults to also need

BETTER COMMUNICATION TO ALL AREAS.

To have regional staff responsible for maintaining and supporting all houses in the region, so that the situation could be seen from all sides. to participate in the common work.

VILLAGE SELF SUFFICIENCY WITH HONEST MANAGEMENT.

We need everyone to be creative, have good management and hard working to obtain and increase village self sufficiency. Honest management is a very important aspect in community development, to make a firm foundation for the local community.

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Introduce IERD in Mindanao
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CULTURAL

City people transfer
to rural areas
One God, one globe
Practical training
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agricultural schools
Symbolic leaders of
community
Improving of skills
Recreational facilities
Teach values in schools
Control of population
need more
need less

ECONOMIC

Mining in Phil. area
Furniture shop
contour farming
good road and
electricity
Irrigation in rural
area
Farmers cooperative
of agricultural
products
Appropriate technology
and farming methods
Controlling prices
Effective and honest
funds management

POLITICAL

Honest officials
Honest management
Effective officials
good relationship
Equitable laws on
funding rural
development
Living effectively in
new society
Good method from people
occupying highest
position
More training for
people in public
offices
Baranggay officials
must be active
Equitable compensation
for baranggay
officials.

intend

C = 2
V = 4
P = ~~16~~ 16

FOUNDATIONAL UNDERSTANDINGS

SEVAGRAM: NAGPUR REGION

CONTEXT:

To get a close look at our foundational understanding, we roughly tried to divide the arena into four categories. These are: world understanding, spirit understanding, social understanding, and movemental understanding. By looking at the content, we raised the question of what is still relevant and what in it seems to be becoming irrelevant. And then we asked what are the new arenas we need to take into consideration.

	THE WORLD	THE SPIRIT	SOCIAL CHANGE	THE MOVEMENT
THE OLD UNDERSTANDING	C.S. I Urban, Scientific, & Secular Revolutions the 89%/15% moral issue Economic as the tyrant the three spheres	R.S. I ↓ ↓ ↓ ↓ ↓ ↑ ↑ ↑ ↑ ↑ Absolution Freedom Responsibility Vision The Other World Profound Humanness	Method development Community based model building Social process imbalances Justice means balancing the triangle Changing images Symbol is key.	A spirit movement Started with religious people Movement is based in the village - Nava Gram Prayao Work is projects toward self supporting villages.
IS QUESTIONED BY	Political now tyrant? The economic, and political revolutions not finished in 3rd world countries. The economic, political and cultural revolutions are happening all the same time in 3rd world.	Christian based images need changing Old images do not sustain the present pluriformity.	Just doing human development programmes does not bring about human dev. Demonstration is needed. Interchange is needed to broaden the effect.	We have moved to 4 sector movement. Work is toward consultancies with organizations in new areas.
WITH OTHER FACTORS TOWARD OUR DECLARATION	Issues: Nuclear arms/ peace National Political struggles 1st world/ 3rd world Need for interface of a new ideology beyond capitalism/communism. Technology transfer	The new state of our pluriformity.	Present Dialogues: 1st and 3rd world Rural and Urban Education and Engagement	Volunteers from 1st to 3rd world. Involving urban people Interchange Programme Self-actualization One fact in the local.

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FOUNDATIONAL UNDERSTANDINGS: The World

THE WORLD

The common understanding about the world was most clearly articulated by CS I, the moral issue, the social process and its imbalance. Through CS I we talked about the changing world through the revolutions of urban, scientific, and secular. Then the moral issue was described by the gap between the rich and the poor, or the 15% and 85%. Those who have resources and those who do not, and our role to bridge the gap. The third way we talked about our world understanding was the social process dynamics of society, and the economic becoming the tyrant, political being the ally with the cultural collapsing. Our role with it as supporting the cultural and political to balance the process is the image.

The changing times raises some questions about these understandings. It is experienced that the timing of the revolutions in the first and third world is different. There is a gap of about 150 years. The first world has experienced these revolutions one by one over a period of 150 years, but the third world is encountering it 150 years later all at the same time. The question for the Cultural Revolution is how do we talk about this gap. About the social process we think that the political dynamic is slowly starting to become the tyrant, and the economic is becoming the ally. This of course needs concrete images behind it, but it seems clearly illustrated from a third world perspective.

For the new understanding about the world we think we need some story about national and international level issues. These include the superpowers struggle, nuclear arms, and the Peace Movement, national political struggles, new technology transfer, the information revolution, space revolution and others. There are many arenas that can not escape affecting our new understanding.

THE SPIRIT

Our foundational understandings of the spirit enable us to interpret everyday mundane happenings as a part of a meaningful journey which everybody experiences. Everybody experiences the raw reality of life, its excitement, its possibilities and limits. Everybody struggles in responding seriously to that reality, in appropriating that as a gift which can be fully lived. Everybody experiences the tension between obedience and freedom, which is responsibility. Everybody has the possibility of making a radical decision to care, in the context of a corporate group. These are the images which have sustained us, from RS I. Other images which have been helpful are the Other World, Land of Mystery, Mountain of Care, River of Consciousness, and the Sea of Tranquility, and the Profound Humanness categories which enable us to see through external manifestations to the internal states of being on which they rest, as well as others over thirty years of corporate experimentation and study.

THE SPIRIT (cont.)

Our questions in relation to ^{C1} ~~spirit are based on our~~ intuition of the need to ~~allow our global pluriformity to~~ inform our interpretation and ~~presentation of the foundational~~ understandings which have brought us to this point. We are concerned with the need for ~~common images~~ which can be applied to the mundane experience of ~~people of every perspective and~~ tradition, and reflect the journey which the entire planet is taking.

One image which may be helpful, which appears to be relevant to both the individual journey in the context of pluriformity, and to the economic, political and cultural journey of the globe in a time of heightened crisis, is that of dialogue.^{P1} It is in concretely responding to the tensions which every human life experiences that the polarities of the tension in their particularity are worked through. In the corporate setting, it is in the crisis points around the globe - ^{P2} Lebanon, South Africa, Punjab, El Salvador - that the need for dialogue is experienced. This does not mean compromise, or even necessarily non-violence. It means the decision to genuinely relate to another - different, entity and take it ^{C3} seriously.

THE SOCIAL CHANGE

^P Our foundational understandings about social change have determined our basic stance and strategies in everything that we do. Our understanding has been that it is local ^{V1} people who create change, and that it is when they create the images, models, demonstrations, methods, and structures that ^{V2} lasting and radical change happens. Then the social process is affected and people are cared for.

^{C1} Our questions now arise from a broadening of our focus from local community as we increasingly sense that the demonstration job is done, or being taken over by others. We strive to push more deeply for the human development within the context of rural or community development, but ^{C2} sense the need for a new rider to which we can link our work.

^{P1} It is with this context that we look at the world, through a screen of ^C catalytic care, and intuitively identify a number of arenas within each of which a future dialogue can be discerned.

^{P2} The first of these is a ⁷ rural-urban tension. Urban based structures have economic and human resources which can sustain substantial change. On the other pole, the geographically based local networks hold the key to long term breaklooses in human community. Globally, this shows up especially relative to the rural areas. The contradiction is in enabling a creative dialogue which effectively uses resources to support local initiatives.

SOCIAL CHANGE (cont.)

^{P3}
The second known arena is between education and the arena of engagement. Globally, people in society experience unemployment as debilitating. Education is not always perceived as relevant to people's situation. The contradiction is in demonstrating and catalyzing systems of life-related education which will enable people to utilize their own resources with new technology in a creative way.

^{P4}
The third known is between images people operate out of, and the roles of the community in which they live. People are experiencing new images of possibility. Castism, tribalism, racism, sexism, nationalism no longer claim people's allegiance. There is a continuing push to create new roles which reflect the new images which are replacing the old ones. The contradiction lies in sustaining new role models and honouring local breakthroughs.

^{P5}
The fourth tension is between the first and third world. The first world finds itself dependent on the resources and markets of the third world. The third world finds itself cut off from the decision-making and the profits.

II THE MOVEMENT

^P
In the past when we were primarily a religious organization, we used the structure of the church to care for society. We focused on strengthening it so it could effectively care for the community that it is located in. Later we realised that the established church is not enough of a structure to care for the world. ^{V2} We moved to the world with a new understanding of mission. We took on the mission of rebuilding primal communities or local development. On those who had religious studies that motivated the people, people worked out of a religious context. But when we became a global organisation with a new face for broader mission, people were beckoned and awakened to care out of a community development context. So now we experience ourselves as those who have come from different contexts. ^{V2} Although we come from different contexts the task we have in our hands is common. Our form of care is common. We have arrived at a point where we have a new form of mission. Our old form is not relevant to carry us in the future. Now globally we are known for IERD, and it is our major missional face now. ^{V3} For the world we are one of the social development organisations, and it is becoming clear that this is the only story that can sustain us in the future in front of the world now.

⁶¹
The major concern we now have is how to use the gifts of our past and apply them in our new movemental form. As we have experienced the religious depth of our movement as a highly motivating factor in creating a profoundly committed movement. On the other hand, the "development organization" story can awaken and engage people but is not enough to push people for depth commitment. While getting on stage with IERD and rural development, a whole new universal movement has been created. This pushes us toward four-sectoral involvement. ²⁴ How do we structure ourselves with

THE MOVEMENT (cont.)

names of our structures and roles, positions that are commonly understood by society.

P1

We are becoming aware that there are several new considerations needed for our understanding about the movement. Four-sector involvement is the major medium for expanding the movement. With the new pluriformity that we have in our midst, we are a demonstration of pluriform missional community. It also brings forth the need for a comprehensive structure to engage the volunteers from the first world and the third world. Now when we are standing on the same platform where other development organizations are standing, we can no longer be a financially dependent organization. We need to create long term income generating sources that make us a selfsupporting organization. Finally, to be an effective development organization and avoid becoming abstract, we need to keep our feet permanently in the local. All these arenas are crucial while thinking about our common understanding as a movement.

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Foundational Understandings of the Order: Ecumenical
Chicago Nexus Religious House: Guild II
ONE GLOBE, ONE TASK, ONE BODY, ONE SPIRIT

I. The Inescapable Consciousness

Ever since the human beings on this planet saw themselves, saw their home, as reflected in the Earthrise picture from the moon, they could not escape the realization that the blue marble is home for all of us. This oneness and fragility of the globe is our current reality. It is not a dream to be fulfilled or a goal to be attained. Thus, the Order: Ecumenical is a body of human beings who have decided to stand before the oneness of planet earth and the interrelatedness of life on this global home. One way the Order: Ecumenical has decided to be perpetually conscious of this reality is in the use of the Earthrise picture and the global grid. These pieces of decor remind the Order that their thinking, organization, and action is on behalf of every human being on this one planet.

The Order: Ecumenical understands the basic dynamics of the social process to be economic, political and cultural and sees these dynamics to be interrelated. The Order uses this screen to conduct its sociological analysis to discern the current imbalances of the social process in the globe and in each local situation. The interrelatedness and imbalance of resources of the one globe, illustrated by the international oil crisis, has touched villagers in the Pacific Islands as well commuters in New York City. The Order: Ecumenical has experienced in its own life the interrelatedness and imbalance of resources through its inability to be self-supporting in many nations. The collapse of the cultural dynamics is illustrated globally with the struggle in education institutions and, within the Order, the diverse experimentation with liturgy.

In its action, the Order: Ecumenical has decided to take responsibility for the innocent suffering of this world in its various forms by discerning and dealing with the sociological contradictions in every situation. It does this in order to base its decisions on reality which then reveals the window to the future that is, a way to move toward the future. The Order has discerned the practical form of its mission, its task, by constantly analyzing the underlying contradiction that is blocking the future. In its village development work, The Order discerns with the local people the contradictions in the village that are blocking their vision.

The Order: Ecumenical is a multi-cultural, pluriform, ecumenical group struggling within itself, its living environment, and its mission to demonstrate that diverse individuals can band together as one global people. The Order serves one globe in many locations in order to effectively deal with the sociological and spirit contradictions in our one home--planet earth.

II. The Covenanted Response

In the midst of this global situation stand the people, caught in the forces of life over which they experience no control. They are faced with overwhelming options and may respond either by collapsing or being paralysed by the struggle or by claiming the power of their free decision and thrusting their lives into the creative process of history. Hence the Order: Ecumenical is a people consciously building a vehicle for their passion and expenditure and combining with others in covenant with history. In this way they are enabled to stand and their concern is given additional corporate thrust.

The Order: Ecumenical understands that life is bounded by limits whether at a global or personal level, and unless these limits are seriously acknowledged one is forever trapped in illusions. On the other hand, when limits are honestly dealt with they are found to contain and reveal possibility. This possibility is unlocked by the decision to expend one's life in radical and unconditional commitment. This is referred to as covenant with life. Those whose covenant with history is on behalf of the whole world find total freedom in their commitment.

In its actions, the Order: Ecumenical operates out of screens that are comprehensive, futuristic and intentional. The global grid which holds the present social situation also holds the relationship of each part to the whole. So in serving one community, the Order understands itself to be serving all the world, and in transforming one life it sees it is transforming all of history. The missional task encompasses every phase and every arena of life and the ultimate concern is for every person. The concern for the future is not a negation of the past but rather its fulfillment and absolution. It objectifies possibility in that it declares that our common roots are in the future, and not in our past prejudices, and are the bonds which it chooses to acknowledge. The symbols, songs, decor, timelines and time designs are all designed to maximize effectivity by bringing intentionality to every aspect of the corporate and individual life.

In all of this, the Order: Ecumenical is a people in covenant with The Way Life Is. Theirs is a radical, personal, total commitment to participate in the creation of a world in which each human life counts. Individually each has a particular calling, vocation, and a recognised claim upon her/his life. Secondary covenants are with the family as the primary unit of society and with the Order itself as a vehicle for this vocational thrust in history. In covenant the Order operates neither out of the immediate pain of hurt or humiliation nor the immediate euphoria of passing victories, but struggle to stand in the inescapable global consciousness and forge a corporate response.

III. Global Servant Force

In the last decade people all over the world have described the phenomena of global inter-relatedness, whole Earth consciousness, planetary responsibility and networks of people committed to the future of the planet Earth. Writers today are elaborating or attacking elements of this consciousness. The Order: Ecumenical has become a Global Servant Force, living in over 30 nations. Its action beckons people who have come to this global consciousness and awakens those who have not.

The Order understands that "All the Earth Belongs to All." This means that all the goods (resources, production and distribution), all the decisions (order, justice, well-being), and all the gifts (wisdom, style, symbols) are the birthright of all the people. This is a radical stance but it is manifest in the economic, social and cultural presuppositions behind every Human Development Project. It is assumed that the local people in any situation have the capacity to deal with their issues, and what is needed is to catalyze their efforts with collaborative planning and intentional demonstration to transform the situation and give meaning and significance to their expenditure.

In its action the Order stands in the creative tension inherent in multiple perspectives. It symbolizes its corporate style with the collegium table which has space for every member to sit, a time every day for all to gather and participate, and a decision to operate by consensus. Other symbols of this radical corporateness are the pooled income, stipend and funds arrangements which allow every member to participate in the financial support and receive an adequate, although poverty-level, allowance. This operating mode assumes the power is in the corporateness of the group rather than in particular individuals. The team who participates in the planning carries out the implementation.

The Order is a global servant force. Its members understand that they are available at any time to go anywhere and play any role to do the necessary deed that history requires. The Order stands in the tension between the pro-establishment and the dis-establishment as the trans-establishment--a foot in both worlds--but with a creative vision and thrust toward the future that points beyond the "no longer" and the "not yet." The symbols of this Servant Force include the wearing of blue, the silver ring, and the guild symbol.

IV. THE RADICAL COMMITMENT

Every human being is faced with the question of how to invest his or her one life. To what will I commit myself? Is it to family, job, vocation, country, religion? In a world of constant change, investing one's life in a particular slot that is truly fulfilling is a challenge. There is a tendency for people to reduce the commitment to controllable or manageable time, space, and sets of relations. As history changes the commitments change. Hence the Order:Ecumenical struggles as a body of people to radicalize the individual commitment to ultimate reality. In order to respond to this life reality it has self-consciously taken on the particular corporate commitment to deal with manifestations of sociological contradictions as they appear in any particular geography. This requires a demonstration sign of what is possible. The Order has structured its economics, decision-making procedures and common meaning giving events to not only meet the demands of the task, but also as an experiment and demonstration to meet the needs of the world. It understands its participation is as "guinea pigs" in a continuous experiment. Experiments sometimes succeed unexpectedly. Experiments sometimes fail. Experiments are often uncomfortable for their subjects. As a people from different cultures and religious heritages, the Order intensify its covenantal commitment in knowing, doing and being. This knowing, doing and being of the Order is beyond the sum of its parts or the sum of the individuals who make it up.

The Order:Ecumenical understands the social vehicle and the religious mode to be corresponding realities. That is when working on the social vehicle, the religious mode becomes manifested and visa versa. Whether one approaches life from the economic, political and cultural dimensions or from the religious exercises of meditation, contemplation and prayer, one is forced to deal with the whole. Working in a village building economic, political and cultural structures, one discovers that peoples lives are being transformed relative to living out of possibility as destiny. Peoples styles and modes of operations shift. In the midst of this work the screen of Profound Humanness was birthed. While building the theological model (triangles) of the social dynamics of economic, political and culture some of the most powerful tools for meditation (the Coliseum), for contemplation (the land, river, mountain and sea), for prayer (songs like Morning of Freedom) were created. This understanding of dynamics of change calls the Order to stand as a symbol doing both in the midst of social change. The Order's role has been the sharing of methods: intellectual, social and spirit. The contribution in the intellectual methods is the means for changing operational images through messages. The contribution in the social methods is the method for contradictionally and tactically operating. The contribution in spirit methods is maps that allow reflection on spiritual dimensions of experience.

In its actions, the Order:Ecumenical is called at every moment to act in history. This requires a strategy geared to the social contradiction of the times. While the content of the Order's strategy has changed many times, the approach has not. The Order declares the word of possibility in history. The Order demonstrates the style of corporate action and the Order teaches practical methods individual and corporate planning, action and reflection. Whether by living in the communities it serves, or by

supporting itself, or by leading a corporation in planning for the future, or by singing together when it gathers, the Order is declaring, demonstrating, and teaching what it understands to be the foundational truth about life. The Order uses its methods to open windows so people can see reality, opens doors for people to walk through and experience reality and shares tools for responsibly living in reality.

The Order is mission. It decides to live among the poor and work with the local people in the villages as well as urban communities for the sake of creating a global community and demonstrating common humanness in order to enable the word of possibility in every situation. When people look at the Order, they see a people from many nations, countries, religions and economic and social backgrounds, yet they see these same people working together with a common vision of what is both possible and needed for the future of all people. They are not seeing the Order but are seeing through the Order to the oneness of our planet and its multiple perspectives and to the possibility of living their own lives on behalf of others. When this happens, the Order has become "transparent". The Order invites people to live life fully, to transform every situation and to train themselves, as well as others, to be life demonstrations of caring for the common destiny. Thus, the Order is mission in rendering up its knowing through training others and in rendering up of its doing by engaging others. This rendering up is not just letting go, but is at the same time an intensified demonstration of the knowing and doing.

May 1, 1984